Language Mentors
International

First Edition

Dari: An Advanced Course

دری: دوره عالی

Teacher's Edition
برای معلم

Farid Saydee, Ph.D. **Mohammad Z. Atmar**

Language Mentors International

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- **Authors:** Farid Saydee, Ph.D.; Mohammad Atmar, M.A.
- **Instructional Design & Online Activities:** Lina Hariri, M.S.
- **Internal Evaluator:** Rahman Arman, M.A.; Tony Cordaro, M.A.
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PREFACE

Dari: An Advanced Course is the third installment in this series, crafted in line with the ACTFL guidelines for the oral proficiency interview (OPI). It is intended to raise learners to an advanced level (ILR 2) in Dari. It's expected that users of this textbook have either attained intermediate proficiency as per ACTFL's 2021 guidelines or have completed both LMI's introductory and intermediate Dari courses.

Historically, Dari has been underserved in terms of thorough and methodologically rigorous resources. Addressing this gap, Language Mentors International (LMI) developed this textbook with a primary focus on adult learners eager to immerse themselves in this intricate language.

Our objective was clear: to create a proficiency-based textbook that is both comprehensive and structured, and that also champions innovative pedagogical methods. We aimed to do more than improve linguistic aptitude; our vision was to instill critical and transformative thought, delivering a holistic learning experience.

Though this textbook is primarily designed for adult learners, from intermediate (ILR 1) to advanced (ILR 2), it is equally invaluable for educators, language institutions, and all aficionados of the Dari language.

The creation of this book was a journey of dedication, marked by intensive discussions, debates, and ongoing improvements. Every decision was deeply rooted in our unwavering commitment to the Dari language and the highest standards of quality.

Grounded in respected educational frameworks like Bloom's Taxonomy and Mezirow's transformative learning models, our methodology extends beyond teaching Dari; it focuses on ensuring a deep, transformative grasp of the language, accentuating advanced cognitive abilities.

As we navigated this venture, our inaugural foray into language education, meticulous attention was paid to every detail. Believing in evolution through feedback, we genuinely value your input. Your insights will be pivotal in refining future editions of this book.

THE DARI LANGUAGE: AN OVERVIEW OF SPEAKERS, CHARACTERISTICS, AND PEDAGOGICAL APPROACHES

The Dari language, one of the two official languages of Afghanistan alongside Pashto, is a member of the Indo-Iranian branch of the Indo-European language family (Windfuhr, 2009). It serves as the lingua franca and is predominantly spoken in the western, central, and northern parts of Afghanistan. With an estimated 27 million speakers, Dari constitutes approximately half of the Afghan population (Ethnologue, 2021).

Dari is also recognized for its historical and cultural significance as it has been the medium of numerous literary and artistic works throughout the centuries. The classical poetry of Rumi, for instance, originally penned in Dari, has left an indelible mark on the world of literature and spirituality (Lewis, 2000).

The teaching and learning of Dari have been the focus of various pedagogical research and practices. Historically, a more traditional approach dominated the Dari language classroom, where grammar-translation methods prevailed (Ahmad, 2016). However, the modern pedagogical landscape witnesses a shift towards communicative language teaching and task-based approaches. These methods prioritize interaction, the practical use of language, and cultural immersion over rote memorization (Zafari, 2018).

Furthermore, the incorporation of technology in the Dari classroom has shown promise. E-learning platforms, digital multimedia, and language apps have facilitated more engaging and diversified learning experiences, accommodating various learning styles (Khalil, 2020). Despite these advancements, challenges persist. The scarcity of comprehensive learning resources tailored for different proficiency levels, particularly for adult learners, has been a significant concern (Ethnologue, 2021). Addressing such challenges, however, has been a focal point for language institutions and educators, as they seek innovative methods and materials to improve the Dari learning experience.

In conclusion, the Dari language, with its rich history and cultural significance, offers learners a unique linguistic journey. As pedagogical practices evolve, the potential for Dari language acquisition continues to expand, opening doors for cultural understanding and mutual respect.

HOW TO USE THE TEXTBOOK

Designed to be user-friendly, we recommend learners progress from novice to advanced levels for the best experience. This textbook is more than just an educational tool—it is a gateway to the rich tapestry of Dari culture and worldview.

Maximizing Learning Experience:

This textbook is best utilized with guidance from a proficient Dari mentor. It thoughtfully combines colloquial and formal Dari, starting each lesson with everyday vernacular before transitioning to its formal counterpart. This dual approach illuminates the nuances of written and spoken expressions.

Each lesson is structured to spark curiosity, beginning with essential questions. After a series of activities, a self-assessment helps gauge your understanding.

To fully engage with the material, learners must:

- Seek external resources to enrich understanding.
- Engage deeply with the content to enhance linguistic skills and sociocultural knowledge related to Afghanistan.
- Pay special attention to the Language and Culture Note sections, as they provide insights into Dari language subtleties and Afghan culture.

For optimal results, learners must:

- Follow the chapters and lessons sequentially.
- Avoid skipping sections.
- Begin with Chapter One, Lesson 1.
- Emphasize Dari reading and pronunciation, limiting dependence on transliteration.
- Consult the Language and Culture Notes sections diligently.

Lastly, the included audio files are instrumental for honing pronunciation.

ORGANIZATION OF LESSONS

1. **Essential Questions**:
   Thought-provoking questions that set the context for the lesson, aiming to spark curiosity and provide a thematic direction for the upcoming content.

2. **Focus of the Lesson**:
   A brief outline highlighting the primary objectives or learning outcomes of the lesson, guiding learners on what to expect and concentrate on.

3. **Exchanges (text and audio dialogues)**:
   Scripted dialogues portraying realistic interactions in the target language, complete with audio recordings to assist learners in comprehending pronunciation and conversational context.

4. **Language and Culture Notes**:
   Insights that shed light on the intricacies and nuances of the language and its cultural background, helping learners understand the broader context of what they are studying.

5. **Vocabulary Preparation (audio & transliteration)**:
   A section dedicated to introducing new words or phrases relevant to the lesson, accompanied by audio clips for pronunciation clarity and transliteration to aid those still getting accustomed to the language's script.

6. **Multiple Learning Activities**:
   A collection of diverse tasks and exercises tailored to engage learners and reinforce the lesson's content in various ways, catering to different learning styles.

7. **Direct Instruction**:
   Explicit explanations and teaching of specific linguistic or cultural concepts, ensuring a comprehensive understanding of the lesson's core elements.

8. **Form-Focused Activities:**
   Activities specifically designed to practice and refine particular linguistic structures or forms, such as grammar, syntax, or pronunciation.

9. **Critical and Higher-Order Thinking Tasks**:
   Challenging exercises that push learners to engage in analysis, evaluation, or synthesis of the lesson's content, fostering a deeper level of comprehension.

10. **Theme-Related Proverb:**
    A traditional saying or proverb relevant to the lesson's theme, offering cultural insight and connecting the language learning to deeper cultural values and perspectives.

11. **Can-Do Statements/Self-Assessment**:
    Specific competencies or skills learners should have achieved by the end of the lesson. It serves as a self-evaluation tool, helping learners assess their own understanding and progress.

12. **Review of the Chapter**:
    A concise summary recapping the main points and takeaways from the lesson, enabling learners to reinforce their understanding and prepare for subsequent chapters.

13. **Interactive Learning:**
    Kotobee software provides interactivity for some of the learning activities. To access the activities, visit our site at **languagementors.org/products** for detailed instructions.

This book enhances learning with interactive vocabulary preparation using BookWidgets' audio flashcards. Users can conveniently access these flashcards by clicking on the BookWidgets icon located under the dedicated " Vocabulary Preparation" section. This feature aims to provide an engaging and effective method for reinforcing language skills within the context of the content. It promotes an interactive and dynamic approach to vocabulary acquisition, fostering a more immersive and enjoyable learning experience for readers. The integration of audio flashcards offers a valuable resource for enhancing language proficiency and retention.

NOTE TO THE INSTRUCTOR

In our pursuit of bridging the gap in quality resources for the Dari language, Language Mentors International (LMI) presents a textbook uniquely designed for transformative learning. As you embark on this teaching journey, here are some guidelines to help you make the most of this resource and enhance your learners' proficiency and overall learning experience:

1. **Understand the Vision**: This textbook is more than a tool to improve linguistic skills; it is a comprehensive guide to instill critical thinking and foster a genuine understanding of the Dari language and culture. Recognize its transformative potential and communicate this vision to your learners.

2. **Diverse Audience Appeal**: While this textbook caters primarily to adult learners across proficiency stages, its pedagogical depth makes it an invaluable tool for educators. Use it to refine your own understanding and to shape teaching strategies tailored to your students' needs.

3. **Structured Progression**: Encourage learners to progress sequentially from novice to advanced levels, ensuring foundational concepts are firmly grasped before advancing to more complex topics.

4. **Dual Linguistic Approach**: Highlight the textbook's thoughtful blend of colloquial and formal Dari. Starting lessons with everyday language before transitioning to formal Dari showcases the richness and versatility of the language. This method also offers students a practical and in-depth understanding of Dari as it's spoken and written.

5. **Listening Activities:** Ensure that when passages are read to students, both the colloquial and formal registers of the language are presented.

6. **Engagement & Curiosity**: Each lesson is designed to ignite curiosity. Encourage active participation in discussions around the essential questions at the beginning of each lesson. This fosters engagement and ensures that learning is not passive absorption but active exploration.

7. **Comprehensive Engagement**:
    - Direct learners to external resources, broadening their horizon and deepening their understanding.
    - Emphasize the importance of the Language and Culture Note sections. These insights help students appreciate the subtleties of Dari and the nuances of Afghan culture.
    - Stress the significance of following the content as structured, avoiding the urge to skip sections or jump ahead.

8. **Emphasize Authentic Pronunciation**: Use the provided audio files regularly. These are not only crucial for correct pronunciation but also for understanding the tonal and rhythmic qualities of spoken Dari.

9. **Feedback Loop**: As educators, your feedback is invaluable to us. Share your experiences and insights. Your input will be instrumental in shaping the future editions of this textbook, ensuring it remains a dynamic and evolving resource.

10. **Answer Keys:** Answers are provided to all activities in **purple** font color.

By leveraging the full potential of this textbook and its pedagogical innovations, you can ensure your learners don't just learn Dari—they live and breathe it. Together let us unveil the rich tapestry of the Dari culture and language.

Course Map

Chapter	Themes	Functions	Structure	Skills and Learning Strategies	Critical Thinking Strategies (Language and Culture Notes)
Chapter One **Ethnic Groups in Afghanistan**	Lesson 1 Afghanistan Ethnic Groups	Identify the major non-Pashtun ethnic groups in Afghanistan and discuss what they have in common.	• Present subjunctive: necessity & responsibility	• Thinking ahead • Visualizing ideas • Asking questions	Discuss how diverse ethnicities contribute to the richness of Afghan culture and the challenges that might arise due to ethnic diversity in Afghanistan.
	Lesson 2 Pashtun Ethnic Groups	Identify the dominant ethic group (the Pashtuns) in Afghanistan and discuss the elements that make them different from other ethnic groups.	• Present subjunctive: desire	• Listening for an anecdote • Understanding new words • Finding details	Demonstrate understanding of the Pashtuns' role in Afghanistan, the elements that make them unique, and the broader implications of ethnic dominance in a diverse nation. IPA 1
Chapter Two **Dari Literature**	Lesson 1 Dari Literature	Identify and explain how Dari literary works reflect and respond to the social and cultural needs of Afghans.	• Possibility & probability	• Note-taking • Previewing • Active reading	Delving deep into Dari literature, uncovering its themes, historical context, and its role in shaping and reflecting the societal and cultural landscapes of Afghanistan.
	Lesson 2 Dari Poets	Identify a few famous Dari poets and their works and explain how they reflect Afghanistan's complex history, culture, and society.	• Present subjunctive: permission	• Empathetic listening • K-W-L chart • Summarize the main points	Exploring the works of renowned Dari poets, understanding the nuances they bring to light about Afghanistan's intricate history, culture, and societal framework. IPA 2

Chapter Three **Life Cycle**	Lesson 1 Life Cycle	Identify and explain the traditional stages of the Afghan life cycle, and how they differ from the Western life cycle.	• Present subjunctive: commands & purpose	• Listening for differences • Scanning • Active reading	Examining the traditional stages of the Afghan life cycle, contrasting them with Western life cycle stages, and understanding the cultural, social, and historical influences that shape these stages.
	Lesson 2 Death and Inheritance	Identify and explain how Afghans perceive death and what are some beliefs and customs surrounding it.	• Present subjective: supposition	• Listening for differences • Activating prior knowledge • Retelling	Examining Afghan perspectives on death and inheritance, understanding the cultural, religious, and societal nuances that influence beliefs, rituals, and customs surrounding these concepts. IPA 3
Chapter Four **Religion**	Lesson 1 Islam as the Dominant Religion of Afghanistan	Identify the impact of Islam on Afghan culture, society, politics, and daily life.	• Past subjunctive	• Vocabulary review • Activating prior knowledge • Active reading	Examining the role of Islam as the dominant religion in Afghanistan, understanding its tenets, practices, and the socio-cultural influences that intertwine faith and daily life.
	Lesson 2 The Role of Religion in Politics	Discuss the role of religion in politics.	• Perfect subjective	• Brainstorming • Activating prior knowledge • Active reading	Analyzing the intersection of religion and politics in Afghanistan, recognizing how Islam has influenced political developments, governance, and decision-making processes. IPA 4

Chapter Five **Afghan History** **(1960-1996)**	Lesson 1 The Era of Instability (1960-1979)	Identify the elements that contributed to political instability in Afghanistan between the years 1960-1979.	• Infinitives	• Activating prior knowledge • K-W-L chart • Summarization exercise	Exploring the causes, key events, and ramifications of this tumultuous period.
	Lesson 2 The Decade of Intervention and Insurgency (1978-1996)	Analyze the impact of the Soviet-Afghan War and the civil war on Afghanistan's political and social structures.	• Participles followed by a verb	• Activating prior knowledge • K-W-L chart • Summarization exercise	Examining Afghanistan's decade marked by foreign intervention, particularly the Russian invasion, and the subsequent rise of insurgency. IPA 5
Chapter Six **Afghan History (1996-2023)**	Lesson 1 The Taliban Rule and Isolation (1996-2001)	Examine how the Taliban's regime and Afghanistan's isolation from the world between 1996 and 2001 affected the Afghan people and the nation.	• Review of all grammatical aspects	• Empathetic listening • Generating questions • Extending the text • Generating questions • Extending the text	Examining the period of Taliban rule and isolation in Afghanistan, exploring the ideologies, policies, and global reactions that characterized this era.
	Lesson 2 The Era of Democracy (2001-2023)	Analyze key events and factors that shaped the era of democracy (2001-2023) in Afghanistan, and evaluate its impact on the country's political, social, and economic development.	• Review of all grammatical aspects	• Empathetic listening • Generating questions • Extending the text	Exploring Afghanistan's attempts at democratization post-2001, understanding the challenges, achievements, and the interplay of local and global forces in shaping this era. IPA 6

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CHAPTER ONE

فصل اول

ETHNIC GROUPS IN AFGHANISTAN

اقوام افغانستان

LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

ADVANCED PROFICIENCY BENCHMARK

A. Interpretive Mode: I can usually understand the main ideas and flow of events expressed in various time frames in conversations and discussions.

Chapter Objectives

- Understand the main idea and identify supporting details in a complex and lengthy passage about *ethnic groups in Afghanistan*.

B. Interpersonal Mode: **I can** participate in spontaneous spoken and written conversations on familiar topics, using a combination of connected sentences and short paragraphs, often across various time frames.

Chapter Objectives

- Exchange information in conversations on *ethnic groups in Afghanistan* that I have researched, using connected sentences that may combine to form paragraphs and asking a variety of questions, often across various time frames.

C. Presentational: **I can** communicate information, make presentations, and express my thoughts about familiar topics, using a combination of connected sentences and short paragraphs, often across various time frames.

Chapter Objectives

- Give detailed presentation on *ethnic groups in Afghanistan* that I have researched, using a few short paragraphs, often across various time frames.

D. Intercultural:

- **Investigate**: In my own and other cultures, **I can** make comparisons between products and practices to help me understand perspectives.

- **Interact**: **I can** interact at a functional level in some familiar context.

Chapter Objectives

- Compare products and practices in my own and other cultures concerning *ethnic groups* in Afghanistan.

LESSON 1

درس اول

AFGHANISTAN ETHNIC GROUPS

اقوام افغانستان

CHP 1. L 1. ESSENTIAL QUESTIONS

- What are the major ethnic groups in Afghanistan and what is their demographic distribution?
- What do Afghan ethnic groups have in common?

Discuss the following questions with a partner. Write down the main points on a piece of paper.

- What are major ethnic groups in Afghanistan?
- What is the most dominant ethnic groups in Afghanistan?
- What do Afghan ethnic groups have in common?

CHP 1. L 1. FOCUS OF THE LESSON

In this lesson, you will identify the major non-Pashtun ethnic groups in Afghanistan and discuss what they have in common. The Pashtun ethnic group will be covered in the next lesson.

The grammatical aspect of the lesson will focus on the present subjective (necessity & responsibility). The first part of the lesson focuses on colloquial Dari, while the second part covers standard Dari.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 1. L 1. Lesson Learning Checklist).

AFGHANISTAN ETHNIC GROUPS

اقوام افغانستان

I. COLLOQUIAL LANGUAGE ۱. زبان عامیانه

CHP 1. L 1. INTRODUCTION

Learning Activity 1. Listen to the following passage. As you follow along with the text, think about some cultural practices that might be different from your culture. Circle the words/phrases that you do not understand. The standard form of some words is provided inside the brackets.

Non-Pashtun Ethnic Groups in Afghanistan - Part I

اقوام غیر پشتون در افغانستان

مردم افغانستان به اقوام مختلف تقسیم شدن (شده اند) و هر قبیله فرهنگ و رواج مخصوص خوده (خود را) داره (دارد). یک ضرب المثل افغانی اس (است) که میگه (می گوید): «پنج انگشت دست برادرن، اما با هم فرق (دارن). سروی های پیش (قبل) از سال ۱۹۷۹م نشان میته (میدهد) که بیش از ۲۰۰ قوم و قبیله و بیش از ۳۰ زبان مختلف در افغانستان وجود داره. اقوام و مردم افغانستان در سراسر کشور پراکنده استن (اند) و از نظر عنعنه، ویژگی ها و زندگی اجتماعی با یکدیگر متفاوت می باشن.

اقوام اصلی غیر پشتون افغانستان عبارت از تاجیک ها، هزاره ها، ازبک ها، ترکمن ها، نورستانی ها، اعماق ها، افشار ها، بلوچ ها، قزلباش ها وغیره اقوام می باشن. ده ای (در این) بخش تاجیک ها و هزاره ها ره (را) معرفی می نمایم و ده (در) قسمت دوم ده باره (درباره) ازبک ها و ترکمن ها معلومات ارائه می کنیم.

تاجیک

تاجیک ها دومین گروه قومی در افغانستان هستن. در مقایسه با کُل جمعیت، تعداد شان (آنها) حدود ۲۵-۱۸ میلیون نفر تخمین زده میشه (می شود). زبان تاجیک ها دری اس که یک لهجه فارسی می باشه. تاجیک ها سنی مذهب هستن. تاجیک ها به نام فارسی وانان یا پارسی بانان هم یاد می شون. تاجیک ها در سراسر افغانستان زندگی می کنن، اما بیشتر شان مقیم کابل استن.

ازبک

ازبک ها قومی تُرک هستن که در افغانستان، ازبکستان و دیگر کشورهای همسایه زندگی می کنن. تعداد شان د افغانستان به حدود ۴ میلیون نفر می رسه (رسد). ازبک ها بعد از تُرک های ترکیه بزرگترین قوم تُرک در خارج از ترکیه هستن.
ازبک ها در آسیای مرکزی زندگی می کنن که ۳۵ میلیون نفر در ازبکستان زندگی می کنند. از نظر مذهبی، ازبک ها سنی حنفی هستن.

Source: Adapted from Afghanische Stämme, Stämme in Afghanistan (tolafghanistan.com)

Language and Culture Note 1.

The Tajik

Tajiks are a Persian-speaking ethnic group living primarily in Afghanistan, Tajikistan, and Uzbekistan. Tajiks are the largest ethnicity in Tajikistan and the second largest in Afghanistan and Uzbekistan. They speak varieties (انواع) of Persian. The dialect spoken in Afghanistan is called Dari. While the exact number is unknown, it is believed that Tajiks make up around 27 percent of Afghanistan's population (نفوس), making them the second largest ethnic group in the country. Most Tajiks belong to the elite society. Due to their high level of education, Tajiks significantly influence (نفوذ) the political sphere of Afghanistan.

CHP 1. L 1. VOCABULARY PREPARATION

Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial or standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دری	
people	mardam	مردم	۱
divide	taqsim kardan	تقسیم کردن / شدن	۲
society	ajtaā'	اجتماع	۳
being called	nāmida šadan	نامیده شدن	۴
to be different	faqdāštan	فرق داشتن	۵
each part	baxš baxš	بخش بخش	۶
social life	zadagi ajtamā'i	زنده گی اجتماعی	۷
total population	kal ja'yt	کُل جمعیت	۸
guessing	taxmin kardan/zadan	تخمین کردن / زدن	۹
accent	lahja	لهجه	۱۰
religion	mazhab	مذهب	۱۱
the former	sābaq	سابق	۱۲
title	laqab	لقب	۱۳
resident	maqim	مقیم	۱۴
scattered	tit/prāganda	تیت / **پراگنده**	۱۵

Listening Strategies

Thinking Ahead

Before you listen to a passage, think ahead by predicting what a speaker will say. This approach will help you process linguistic cues and better understand the passage. Try thinking about some questions or discussing questions about the topic with a partner. For example, what might be some commonalities between different ethnicities in Afghanistan? What makes them different, etc.?

Learning Activity 3. Match the meanings of the words and phrases.

people	مردم
main	عمده
guise	تخمین
accent	لهجه
language	زبان
religion	مذهب
Sunni	سنی
Shia	شعیه
resident	مقیم
difference	فرق / اختلاف

Learning Activity 4. Define the following Dari words.

main	اصلی
society	اجتماع
title	لقب
the former	سابقه
ethnic group	گروه قومی
guess	تخمین زدن

kotobee

Understanding the Listening

Learning Activity 5. Listen to the same passage at the beginning of the lesson (CHP 1. L 1. INTRODUCTION) and answer the following T/F questions. Write **غ** for false and **ص** for true statements.

Statement **جمله**	**True صحیح** **/ False غلط**
Afghanistan is a multiethnic country.	ص
While ethnic groups have a lot in common, each one has its own customs and traditions.	ص
Tajik is the second largest ethnic group in Afghanistan.	ص
Tajiks constitute more than 25 percent of the population of the country.	ص
Tajiks speak the Dari language, which is another dialect of the Persian language.	ص
In the past, Pashtuns used to call Tajiks as Farsi-Wānān/Parsi-Wān	ص
Uzbeks are the Turkic group.	ص
About 4 million Uzbeks live in Afghanistan.	ص
Uzbeks are the largest Turkic group outside Turkey.	ص
Uzbeks mostly follow the Sunni (Hanafi) sect of Islam.	ص

Language and Culture Note 2.

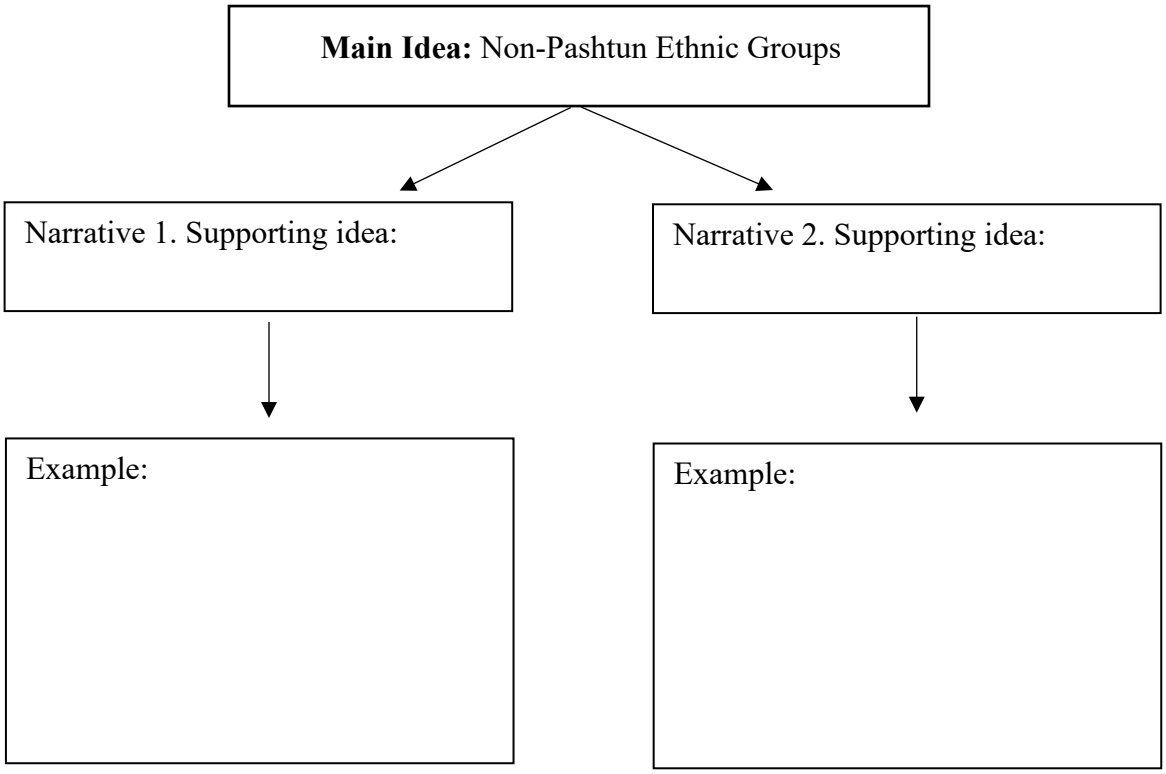
The Uzbek

The Uzbeks are a Turkic ethnic group. They are one of the largest Turkic ethnic groups in the Central Asian آسیای مرکزی region. They live mainly in Uzbekistan, but most Uzbeks live in Afghanistan, Tajikistan, Kyrgyzstan, Kazakhstan, Turkmenistan, Russia, and China. A pocket of them can also be found in Turkey, Saudi Arabia, the United States, Ukraine, and other parts of the world. Uzbeks mainly migrated مهاجر شدن with a wave of Turkic invaders and intermingled with local Iranian tribes اقوام over time to become the ethnic group they are today. The Uzbeks of Afghanistan are Sunni Muslims and fluent in the Southern Uzbek language.

Learning Activity 6. Listen to the passage "Non-Pashtun Ethnic Groups and Tribes in Afghanistan - Part I." Write the 2-3 facts about Tajiks and Uzbeks and also list other ethnic groups living in Afghanistan.

Learning Activity 7. Graphic Organizer

Listen to the passage again and complete the following organizational chart to show the main idea, the supporting ideas, and examples.



Learning Activity 8. Work with a partner or alone. Read the passage "Non-Pashtun Ethnic Groups and Tribes in Afghanistan - Part I" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

CHP 1. L 1. DIRECT INSTRUCTION

Present Subjunctive: Necessity & Responsibility

The subjunctive tense is associated with elements of uncertainty, hesitation, doubt, wishes, suggestions, commands, ambiguity, and conditions contrary to fact. These distinctive characteristics set the subjunctive tense apart from other tenses such as the indicative or imperative. Subjunctives play a significant role as they are used in various everyday sentence structures, encompassing discussions on necessity and responsibility, desires, possibilities and probabilities, permission, commands, questions, purposes, and suppositions.

Necessity & Responsibility

One way to indicate necessity or responsibility is by using the word [bāiad] "باید" (meaning "must" or "should").

The subjunctive form of simple verbs is created by adding a [bé-] prefix to the present stem, followed by the appropriate personal endings. For example:

خریدن *xaridan* 'to buy' → present stem – خر- -*xar*- → present subjunctive بخرم *bexaram* '(I) buy;' as in باید بخرم *bāyad bexaram* 'I must buy.' See a couple of examples below. The first statement is colloquial.

I should have closed the door.	دروازه ره (را) باید بسته می کدم. دروازه را باید می بستم.
I must have closed the door.	دروازه ره (را) باید بسته کده باشم. باید دروازه را بسته باشم.

It should be noted that the two verbs, "to be/budan" (بودن) and "to have/dāštan" (داشتن), are irregular verbs. They are commonly used in subjunctive tense.

The Verb "budan" (بودن)

The subjunctive form of "budan" (بودن) uses the distinct verbal stem "باش" (bāš) and the stem is conjugated according to the pronoun. See below:

I must/have to be there.	باید آنجا **باشم**.
You'd better stay in this room, until they return.	بهتر است تو در همین اتاق **باشی** تا آنها دوباره برگردند.

The Verb "dāštan" (داشتن)

The subjunctive form of "dāštan" (داشتن) takes the form of "dāšta" (داشته), which is the past participle form of the verb "to have." The present subjunctive form of this verb is formed by combining the stem form of the verb "budan" (بودن), which is "باش" (bāš). The verbs are conjugated based on the pronouns used in the sentences. See the examples below:

Her father wants to have a lot of money.	پدرش می خواهد زیاد پول **داشته باشد.**
I cannot have a big house.	من نمی توانم که خانه ای کلان **داشته باشم**.

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Learning Activity 9. Select the correct conjugation to make Present Subjunctive. Use standard Dari.

۱	آن کتاب را باید _____. (خواندن)	You must read that book.
۲	من شاید _____. (آمدن)	I may come.
۳	او شاید در محفل _____. (شرکت کردن)	She may not participate in the wedding.
۴	این غذا را _____. (خوردن)	Eat this food!
۵	آنها باید منتظر من _____. (بودن)	They must wait for me.
۶	ما باید این مسله را در نظر _____. (داشتن)	We must consider this point.

Key:

۱	۲	۳	۴	۵	۶
خوانده باشی	بیایم	شرکت کند	بخور	بمانند	داشته باشیم

Learning Activity 10. Write the following sentences in Dari using the present subjunctive with the appropriate form of the verb. Use an online Dari/Persian dictionary to look up any necessary words.

I want to read a book.		۱
You suggest going to the cinema.		۲
He wishes to have a new car.		۳
We desire to have a day off.		۴
You recommend trying this restaurant.		۵

Learning Activity 11. Create 4-5 sentences using present subjunctive. Then, use Vocaroo | Online voice recorder to record yourself reading the sentences. Share the link with your teacher or classmates for feedback. Look up words you do not know using an online Dari/Persian dictionary.

II. STANDARD LANGUAGE ۲. زبان رسمی

CHP 1. L 1. ESSENTIAL QUESTIONS

- What are other major ethnic groups in Afghanistan, and what is their demographic distribution?

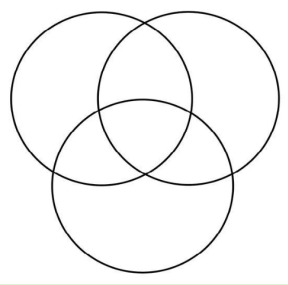
Learning Activity 12. Look at the picture and answer the following questions.

- Who are non-Pashtuns tribes in Afghanistan?
- What do Afghan ethnic groups have in common?

Reading Strategies

Visualizing Ideas

To better comprehend new information, it is helpful to use graphic organizers, charts, or Venn Diagrams to see the ideas in the passage. For instance, three-overlapping circles (Venn Diagram) will help you to identify the similarities and differences between three ethnic groups.



CHP 1. L 1. READING

Learning Activity 13. Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside the brackets. You can also look up some words using a Dari online dictionary.

Non-Pashtun Ethnic Groups in Afghanistan - Part II

اقوام غیر پشتون در افغانستان

هزاره

هزاره ها بعد از پشتون ها و تاجیک ها سومین قبیله (قوم) بزرگ افغانستان هستند که در منطقه مرکزی افغانستان که به نام هزاره جات یاد می شود زنده گی میکنند. از نگاه مذهب شیعه هستند. زبان شان هزاره گی است که یکی از لهجه های زبان دری فارسی می باشد. مناطق (منطقه ها) اصلی استقرار (زنده گی) هزاره ها ولایات بامیان، دایکندی، غزنی و وردک در مرکز افغانستان است. هزاره ها در خارج از کشور نیز زنده گی می کنند که از این تعداد ۱،۵ میلیون نفر در ایران، ۹۰۰۰ نفر در استرالیا و ۹۶۰۰۰۰ نفر در پاکستان زنده گی می کنند. هزاره ها در افغانستان به خاطر سنت های منحصر (خصوص) به فرد بشمول ادب، تاریخ ، شعر و موسیقی شان شناخته می شوند. اشعار (شعر ها) و موسیقی هزاره گی معمولآ فولکلور است که به صورت شفاهی (زبانی) از یک نسل به نسل دیگر منتقل می شود.

ترکمن

ترکمن ها قومی تُرک هستند که در آسیای مرکزی زندگی می کنند. ترکمن ها در شهرها خانه دارند و در بیابان ها (دشت ها) بشکل کوچی زندگی می کنند. ترکمن های افغانستان یکی از اقوام تُرک آسیای مرکزی هستند که در دهه های ۱۹۲۰ و ۱۹۳۰ برای فرار از ظلم اتحاد جماهیر شوروی به دلیل شرکت در قیام نافرجام باسمچی به عنوان (به شکل) پناهنده (مهاجر) به همراه هزاران ازبک به افغانستان آمدند. جمعیت (نفوس) ترکمن ها در افغانستان تقریباً ۲۰۰ هزار نفر است که بیشتر آنها در فاریاب، بغلان، جوزجان و سایر ولایات شمال افغانستان زندگی می کنند. از نظر مذهبی اکثریت (زیاتر) ترکمن ها سنی هستند. اما ترکمن های شیعه هم وجود دارند. ترکمن ها به زبان ترکی ترکمنی صحبت می کنند. بسیاری از ترکمن های افغانستان به زبان دری نیز گپ می زنند. امروز ترکمن ها در افغانستان کشاورز (دهقان / بزگر) و مالدار هستند و نقش (رول) مهمی در اقتصاد کشور بازی می کنند (دارند).

Source: Adapted from Afghanische Stämme, Stämme in Afghanistan (tolafghanistan.com)

CHP 1. L 1. AFTER READING

Reading Strategies

Asking Questions

Have some questions in mind. As soon as you complete the reading, reflect to ensure the reading has answered your questions. For example, you may have questions about the origin of Hazaras and Turkmen, or you want to know their language and where they live. Now reflect to ensure you have the answers to those questions.

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Understanding the Reading

Learning Activity 14. Check your understanding of the reading by choosing whether the following statements are true/صحیح (ص) or false/غلط (غ). You can look up words using an online dictionary. According to the passage:

	Statement جمله	True صحیح / False غلط
1.	The Hazara ethnic group is the third largest ethnicity in Afghanistan.	ص
2.	Hazaras mostly live in central Afghanistan.	ص
3.	Hazaras are mostly followers of the Shiite sect of Islam.	ص
4.	Hazaras have rich poetry and folk culture that are passed to future generations verbally.	ص
5.	Turkmens are an ethnic group that mostly lives in northern Afghanistan.	ص
6.	Most Turkmen, along with Uzbeks, settled in Afghanistan to escape repression by the Soviet Union in the early 1900s.	ص
7.	About two hundred thousand Turkmen live in Afghanistan.	ص
8.	Turkmens mostly follow the Sunni sect of Islam.	ص
9.	Turkmen are primarily involved in the business industry in Afghanistan.	غ
10.	Turkmen in Afghanistan speak only the Turkmen language.	غ

Learning Activity 15. Work with a partner or alone. Read the article "Non-Pashtun Ethnic Groups and Tribes in Afghanistan - Part II" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Learning Activity 16. Check Your Understanding

Work with a partner or alone and write in Dari a few essential facts related to "Non-Pashtun Ethnic Groups and Tribes in Afghanistan – Part I & Part II" using your own words.

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Learning Activity 17. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, form, singular/plural form of nouns, etc.).

شعیه	هزاره گی	ترکمن ها	سومین	ترکمنی

۱ اکثریت _____ ها در آسیای مرکزی زنده گی می کنند.

۲ تقریبا تمام هزاره ها _____ مذهب استند.

۳ هزاره ها به لهجه _____ گپ می زنند.

۴ هزاره ها در افغانستان _____ قوم بزرگ استند.

۵ زبان اصلی ترکمن ها _____ است، اما آنها دری هم می فهمند.

Key:

۱	۲	۳	۴	۵
ترکمن ها	شعیه	هزاره گی	سومین	ترکمنی

Language and Culture Note 3.

The Hazaras

Hazaras are predominantly به شکل عمده Shia Muslims and have a distinct جدا گانه cultural identity that sets them apart from other ethnic groups in the country.

One of the most striking features of Hazara culture is their unique style of clothing, which is heavily influenced by Central Asian and Persian styles. Hazara men often wear long tunics and turbans لنگی , while women wear colorful رنگارنگ dresses لباس and headscarves adorned with intricate embroidery دوختن and beading.

Music and dance are also essential aspects of Hazara culture, with traditional instruments such as the dambura and tabla being used in performances. Folk songs are a popular form of expression and are often used to tell stories about Hazara history and their struggles.

The Hazara people have faced a long history of persecution (آزار و اذیت) and discrimination in Afghanistan, and as a result, they have developed a strong sense of community and solidarity (همبستگی). Family and social bonds are highly valued, and hospitality is considered an important cultural norm.

Despite facing ongoing challenges, the Hazara people have maintained their unique cultural identity and continue to contribute to the rich tapestry of Afghan society.

CHP 1. L 1. APPLYING KNOWLEDGE

Learning Activity 18. Refer to the "Non-Pashtun Ethnic Groups and Tribes in Afghanistan – Part I & Part II" passages. Work with a partner or alone. Write a short email in Dari to a friend and tell them 2-3 important facts about each major ethnic group. Also, mention if anything in the passage has surprised you. Use an online Dari/Persian dictionary to look up some words.

CHP 1. L 1. ANALYZING

Comparing Cultural Perspectives

Learning Activity 19. Compare the cultural practices of non-Pashtun tribes in Afghanistan to those of your community. What similarities and differences do you notice? Write your findings in Dari.

CHP 1. L 1. EVALUATING

Learning Activity 20. Work with a partner or alone. Discuss common characteristics of ethnic groups in Afghanistan and what makes them different. Make sure to look up some information online to enhance your knowledge.

CHP 1. L 1. CRITICAL THINKING

Learning Activity 21. Research on the internet or brainstorm with your partner. Discus how diverse ethnicities contribute to the richness of Afghan culture and the challenges that might arise due to ethnic diversity in Afghanistan. Write your findings in Dari.

Language and Culture Note 4.

The Turkmen

The Turkmen ethnic group is one of the smaller minority اقلیت groups in Afghanistan, comprising approximately تقریباً 3-4% of the population. They are primarily Sunni Muslims and have a rich cultural heritage that is closely tied to their nomadic way of life.

Traditionally, Turkmen men wear distinctive woolen پشمی hats کلا and long, flowing robes چپن, while women wear brightly colored dresses and headscarves. Turkmen crafts, such as weaving and carpet making, are renowned for their intricate designs and high quality.

The Turkmen people have a strong tradition of hospitality and social organization, with extended family networks and tribal affiliations وابستگی ها playing a key role in their daily lives. They have a rich oral history and storytelling tradition, with epic poems and songs passed down through generations.

CHP 1. L 1. CREATING

Learning Activity 22. Based on what you have learned and acquired so far, create an informational sheet, supported by images. Describe the main non-Pashtun ethnic groups in Afghanistan and explain how they influence the political life in the country.

Learning Activity 23. Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

متل دری

DARI PROVERB

پنج انگشت باهم برادرند، برابر نیستند.

Transliteration: panj angašt bāham br ādarand,bar ābar nestand.

Literal: The five fingers are brothers, but they are not equal.

Meaning: The proverb can be interpreted to emphasize the importance of recognizing and appreciating individual differences and diversity. It suggests that equality should not be understood as everyone being the same, but rather as acknowledging and valuing the distinctiveness and contributions of each person.

CHP 1. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

	Can-Do Statement	Achieved
1.	I can identify the main non-Pashtun ethnic groups.	
2.	I can explain who non-Pashtuns are and how they influence political life in Afghanistan.	
3.	I can discuss how belonging to an ethnic group forms non-Pashtun perceptions, behaviors, and social interactions.	
4.	I can discuss and provide information about what Afghan ethnic groups have in common and how they are different.	
5.	I can read an authentic Dari text and retell its main idea.	
6.	I can say a Dari proverb and explain the context in which it is used.	

LESSON 2

درس دوم

PASHTUN ETHNIC GROUPS

پشتون ها

CHP 1. L 2. ESSENTIAL QUESTIONS

- Who are Pashtuns, and how do they influence the political life in Afghanistan?

Discuss the following questions with a partner. Write down the main points on a piece of paper.

- What are the main ethnic groups in Afghanistan?
- What is the most dominant ethic groups in Afghanistan?
- What do Afghan ethnic groups have in common?

CHP 1. L 2. FOCUS OF THE LESSON

In this lesson, you will identify the most dominant ethnic group (the Pashtuns) in Afghanistan and discuss the elements that make them different from other ethnic groups. The grammatical aspect of the lesson will focus on the present subjective (desire). The first part of the lesson focuses on colloquial Dari, while the second part covers standard Dari.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 1. L 2. Lesson Learning Checklist).

PASHTUN ETHNIC GROUPS

پشتون ها

I. COLLOQUIAL LANGUAGE ۱. زبان عامیانه

CHP 1. L 2. INTRODUCTION

Learning Activity 1. Listen to the following passage. As you follow along with the text, think about some cultural practices that might be different from your culture. Circle the words/phrases that you do not understand. The standard form of some words is provided inside the brackets.

The Pashtuns

پشتون ها

پشتون‌ها یکی از کلانترین (بزرگترین) گروه قومی در افغانستان استن (اند) که زیادتر (بیشتر) ده قسمت های (در نواحی) شرقی و جنوبی کشور زنده گی می کنن (اقامت دارند) اما به طور پراگنده در تمام افغانستان زندگی می‌کنن. پشتون های افغانستان مسلمان، بیشتر پیرو مذهب سنی حنفی و اقلیتی خورد (کوچک) شان (آنان) شیعه هستن.

پشتون‌ها به زبان پشتو که از شاخه زبان‌های آریایی اس گپ می زنن (صحبت می‌کنند). زبان پشتو در افغانستان، قسمت شمال غربی پاکستان و همچنان در مناطقی از هند که پشتون‌ها حضور(وجود) دارند معمول اس. تعداد کمی (محدودی) از پشتو زبانان در چیترال و کشمیر نیز وجود دارند.

پشتونوالی، روش و رفتار نانوشته (طرز زنده گی)، بر ساختار اجتماعی و اخلاقی آنها حاکم اس و اصول شرافت، مهمان نوازی، شجاعت ستون فقرات پشتونوالی و جامعه پشتون را می سازه (تشکیل می دهد). کود پشتونوالی عدالت را دربر گرفته و برخورد و تعاملات (کردار و رفتار) پشتون ها را هدایت می کنه. پشتون ها اختلافات خوده (خود را) از طریق

شورا یا جرگه که یکی از کود های پشتونوالی اس حل می کنن. مهمانوازی هم از کود های مشهور پشتونوالی اس که شهرت جهانی داره.

.

پشتون‌ها بیشتر از لباسی که به آن د افغانستان «پیراهن و تمبان» می گن (می‌گویند) به استفاده می‌کنن و معمولاً لنگی یا دستار بسر می کنند.

Language and Culture Note 1.

The People

Afghanistan is a country of predominately (بصورت اساسی) Muslim, Indo-European speakers of Caucasoid race, with distinctive (خاص) tribal and ethnic clothing, language, and other cultural practices.

Afghanistan is not a self-contained ethnic (قوم) unit, and its national culture is not uniform. Few of its ethnic groups are indigenous (محلی). All Pashtuns, for example, are not Afghan citizens. A considerable number of Pashtuns live in the Khyber Pakhtunkhwa province of Pakistan. Tajik, Uzbek, Turkoman, and Kirghiz have their own republics in Central Asia. Most residents of the western part of Afghanistan are an extension of the Iranian Plateau, who are simply Persian-speaking Farsi-wan farmers. Baloch people live in the southwestern corner of Afghanistan, northwestern Pakistan, and southeastern Iran.

CHP 1. L 2. VOCABULARY PREPARATION

Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial and standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دری	
ethnic group	groh qawmi	گروه قومی	۱
eastern and southern region	nawāhi šarqi wa janobi	نواحی شرقی و جنوبی	۲
Sunni Hanafi religion	mazhab sani hanafi	مذهب سنی حنفی	۳
Aryans	āryāihā	آریایی ها	۴
scattered	prāganda	پراگنده	۵
minority	aqalgyat	اقلیت	۶
to be present	hazur dāštan	حضور داشتن	۷
Pashtunwali	paštunwali	پشتونوالی	۸
method and behavior	rawaš wa raftār	روش و رفتار	۹
differences	axtalāfāt	اختلافات	۱۰
justice	'adālat	عدالت	۱۱
hospitality	mehmānawāzi	مهمانوازی	۱۲
solve	hal kardan	حل کردن	۱۳
to lead	hedāyat kardan	هدایت کردن/شدن	۱۴
shirt and shalwar	perāhan wa tanbān	پیران و تنبان / **پیراهن و تنبان**	۱۵

Listening Strategies

Listening for an Anecdote

An Anecdote is a short story that explains and supports the speaker's point or the main idea of a discussion. It can start in many ways. In the passage about *The Pashtuns*, the anecdote begins with *Pashtuns in the Pashto language, which is from the branch ...*
... پشتون‌ها به زبان پشتو که از شاخه

Listen to the story and pay attention to the details that support the main idea.

Learning Activity 3. Match the meanings of the words and phrases.

tribe	قوم
eastern zone	نواحی شرقی
being focused	متمرکز بودن
Durrani	درانی
history	تاریخ
Pashtunwali	پشتونوالی
hospitality	مهمانوازی
method and behavior	روش و رفتار
society	جامعه
turban	لنگی

Learning Activity 4. Define the following Dari words.

unwritten	نا نوشته
collision	برخورد
interactions	تعاملات
global reputation	شهرت جهانی
turban	لنگی / دستار
remember	یاد شدن

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Understanding the Listening

Learning Activity 5. Listen to the same passage at the beginning of the lesson (CHP 1. L 2. INTRODUCTION) and answer the following T/F questions. Write **غ** for false and **ص** for true statements.

Statement **جمله**	**True صحیح / False غلط**
Pashtuns are one of the largest ethnic groups in Afghanistan.	ص
Pashtuns are mostly concentrated in the eastern and southern regions of Afghanistan.	ص
Pashtuns live scattered throughout Afghanistan.	ص
The majority of Pashtuns in Afghanistan follow the Sunni Hanafi religion.	ص
A small minority of Pashtuns in Afghanistan are Shia.	ص
Pashto is a branch of Aryan languages.	ص
Pashto is commonly spoken in Afghanistan, northwestern Pakistan, and parts of India.	ص
There are a limited number of Pashto speakers in Chitral and Kashmir.	ص
Pashtun culture embraces principles of decency, hospitality, and courage.	ص
Mehmanawazi is a famous aspect of Pashtunwali that has worldwide fame.	ص

Language and Culture Note 2.

Ethnic Groups

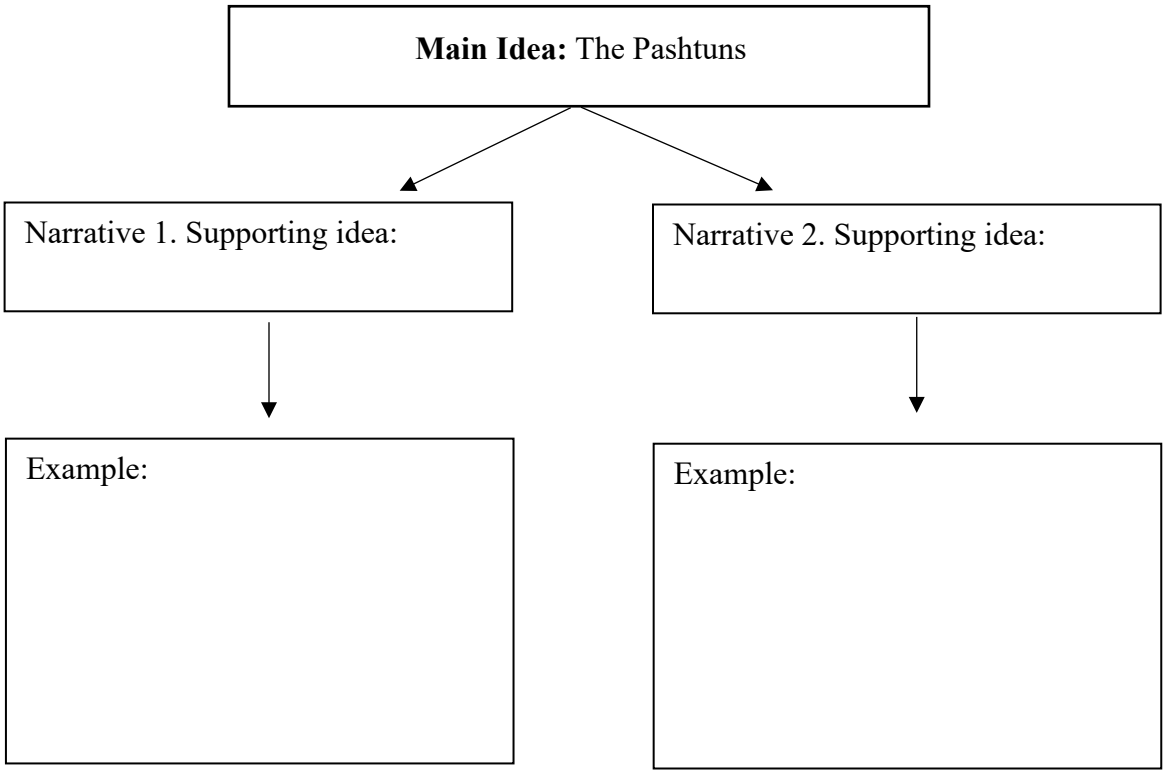
Three physical types اقسام / انواع are present in Afghanistan: Caucasoid (mainly Pashtun, Tajik, Baluch, Nuristani), Mongoloid (mainly Hazara, Aimaq, Turkoman, Uzbek, Kirghiz), and modified Australoid (Brahui). Most Dravidian-speakers live south of the Narbada River in India. There are believes that the Brahui come and go to Pakistan and southwester Afghanistan. They may have stayed behind when the Indo-Europeans invaded تجاوز کردن in the second millennium B.C. Many of them work today as farmers in southwestern Afghanistan.

Source: Afghanistan by L. Dupree (1980)

Learning Activity 6. Listen to the passage on Pashtun ethnic groups. Write the 2-3 facts about them.

Learning Activity 7. Graphic Organizer

Listen to the passage again and complete the following organizational chart to show the main idea, the supporting ideas, and examples.



Language and Culture Note 3.

Governance in Trible System

Tribal communities جوامع قبیلوی do not have governing institutions in the same way nations or states have them, nor do they want them. Tribal communities often have informal systems to deal with the fundamental بنیادی realities of life, such as managing resources منابع, conflicts, etc.

In Afghanistan, "tribes" do not function as unified groups. Generally, tribes in Afghanistan are not hierarchical به اساس رتبه, meaning there is no "chief" or identified leader with whom to negotiate and hold accountable. To better understand how tribes in Afghanistan function, one must look at local groups and their conflicts.

Learning Activity 8. Work with a partner or alone. Read the passage "The Pashtuns" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

CHP 1. L 2. DIRECT INSTRUCTION

Present Subjunctive: Desire

- **The Verb خواستن [xāstan]**

The most natural approach to discussing desires is to use the verb "xāstan" (خواستن), followed by a "ke" (که) clause that contains a verb in the subjunctive mood - the prefix "ba" (به) is added to the present stem of the main verb, and it is conjugated based on the corresponding pronoun. In colloquial Dari, native speakers often drop "ke" (که) and "ba" (به). See the examples below:

English	Dari	
	Standard	Colloquial
I want to go to Kabul.	من می خواهم که به کابل بروم.	مه می خایم کابل برم.
We want to go to Kabul.	ما میخواهیم که به کابل برویم.	ما می خایم کابل بریم.
You [singular] want to go to Kabul.	تو می خواهی که به کابل بروی.	تو می خایی کابل بروی.
You [plural] want to go to Kabul.	شما میخواهید که به کابل بروید.	شما می خاین کابل برین.
S/he wants to go to Kabul.	او می خواهد که به کابل برود.	او می خایه کابل بره.
They want to go to Kabul.	آنها می خواهند که به کابل بروند.	واه می خاین کابل برن.

- **The Phrase کاش که [kāsh ki]**

Desire can also be expressed by employing the phrase "kāsh ki" (کاشکی/کاش که), meaning "would that.../wish…". The same structure as explained above is applicable in this case as well. Here are some examples:

English	Dari	
	Standard	Colloquial
I wish I could go to Kabul.	من کاشکی به کابل بروم.	مه کاشکی کابل برم.
We wish we could go to Kabul.	ما کاشکی به کابل برویم.	ما کاشکی کابل بریم.
You [singular] wish you could go to Kabul.	تو کاشکی به کابل بروی.	تو کاشکی کابل بروی.
You [plural] wish you could you go to Kabul.	شما کاشکی به کابل بروید.	شما کاشکی کابل برین.
S/he wished s/he could go to Kabul.	او کاشکی به کابل برود.	او کاشکی کابل بره.
They wish they could they to go to Kabul.	آنها کاشکی به کابل بروند.	واه کاشکی کابل برن.

- **The Phrase خدا کند [xudā kunad ki]**

Desire can also be expressed by employing the phrase "xudā kunad ki" (خدا کند), meaning "may God [help]/wish". The same structure as explained above is applicable in this case as well. However, this phrase is placed at the beginning of the sentences. Here are some examples:

English	Dari	
	Standard	Colloquial
[May God help] I would go to Kabul.	خدا کند که من به کابل بروم.	خدا کنه مه کابل برم.
[May God help] we would go to Kabul.	خدا کند که ما به کابل برویم.	خدا کنه ما کابل بریم.
[May God help] you [singular] would go to Kabul.	خدا کند که تو به کابل بروی.	خدا کنه تو کابل بروی.
[May God help] you [plural] would go to Kabul.	خدا کند که شما به کابل بروید.	خدا کنه شما کابل برین.
[May God help] s/he would go to Kabul.	خدا کند که او به کابل برود.	خدا کنه او کابل بره.
[May God help] they would go to Kabul.	خدا کند که آنها به کابل بروند.	خدا کنه واه کابل برن.

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Learning Activity 9. Select the most appropriate phrase to make Present Subjunctive. Multiple options are possible. Use standard Dari.

۱ _____ او شفا بیابد.

۲ من _____ در پوهنتون/دانشگاه بروم.

۳ شفیقه _____ که انار بخورد.

۴ _____ که هوا خوب باشد.

۵ او _____ زنگ بزند.

Key:

۵	۴	۳	۲	۱
کاشکی	خدا کند	می خواهد	میخواهم	خداکند

Learning Activity 10. Write the following sentences in Dari using the present subjunctive with the appropriate form of the verb. Use an online Dari/Persian dictionary to look up any necessary words.

Razia wants to drink black tea.		۱
May God help solve your problem.		۲
I wish she gets better/heals.		۳
I wish it rains.		۴
God may help she become wealthy.		۵

Learning Activity 11. Create 4-5 sentences using present subjunctive covered in this lesson. Then, use Vocaroo | Online voice recorder to record yourself reading the sentences. Share the link with your teacher or classmates for feedback. Look up words you do not know using an online Dari/Persian dictionary.

PASHTUN ETHNIC GROUPS

پشتون ها

II. STANDARD LANGUAGE ۲. زبان رسمی

CHP 1. L 2. ESSENTIAL QUESTIONS

- How do Pashtun ethnic groups contribute to the social, political, and economic landscape of Afghanistan?

Source: "Mujahideen." By Erwin Lux – is licensed under CC BY-SA 3.0.

Learning Activity 12. Look at the picture and answer the following questions.

- What do Afghan ethnic groups have in common with ethnic groups in other countries?
- How is a tribal system similar or different from any other systems of governance?

Reading Strategies

Understanding New Words

Knowing every word that you encounter when learning a new language is hard. Using a dictionary for every word is tedious and might be impossible. To enjoy the reading and also save time, try guessing the meaning of unfamiliar words from the context they have been used, without using a dictionary.

CHP 1. L 2. READING

Learning Activity 13. Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside the brackets. You can also look up some words using a Dari online dictionary.

Pashtun Ethnic Groups

اقوام مختلف پشتون افغانستان

قبایل (قبیله ها / قوم ها) مختلف پشتون در افغانستان زنده گی میکنند که هر کدام از آداب و رسوم (عنعنه و رواج)، تاریخ و سنت (روش) های منحصر (بخصوص) به فرد خود را دارا می باشند (دارند). قبایل برجسته (مهم) پشتون در افغانستان عبارتند از درانی، غلجایی، افریدی، یوسف زی، مهمند و شینواری وغیره. این قبایل نه تنها از نظر پراکندگی جغرافیایی متفاوت هستند (فرق دارند)، بلکه در اصل و نسب (اجداد / پدرها)، و وابستگی (تمایل) های قبیله ای خود نیز متفاوت استند (فرق دارند). بعضی تفاوت‌ها شامل لهجه های گفتاری، طرز لباس پوشی و عنعنات محلی است.

قبیله های مشهور پشتون قبیله های غلزایی/ غلجایی و درانی/ا ابدالی و است.

قبیله غلجایی یا غلزایی که دارای جنگجویان شجاع (دلیر) است، از قبیله هایی مانند هوتک و توخی تشکیل شده است (ساخته شده است). غلجایی‌ها در تحولات (تغییرات) سیاسی و اجتماعی افغانستان نقش (رول) مهمی داشته و دارند. میرویس‌خان هوتک یکی از افراد قبلیه غلجایی بود که اولین دولت افغانی را در سال ۱۷۰۹ میلادی در قندهار تأسیس کرد.بعد از او پسرش شاه محمود هوتک، مشهور به شاه محمود حاکمیت افغانستان را تا اصفهان و مناطق دیگری ایران گسترش داد. هوتکی‌ها حدود هفت سال بر ایران و افغانستان حکومت کردند. از جمله ریس جمهوران اخیر افغانستان که مربوط قوم غلجایی می شوند، میتوان از نجیب الله و اشرف غنی نامبرد.

قبیله درانی از لحاظ تاریخی (از نظر تاریخی) با امپراتوری درانی ارتباط دارد. این قبیله دارای نفوذ قابل توجهی (زیاد) بوده و از قبیله های مختلفی مانند پوپلزی و بارکزی تشکیل شده است. احمد شاه درانی که بنام احمد خان ابدالی هم یاد میشود مؤسس پادشاهی درانی بود. او در سال ۱۷۴۷ افغانستان مدرن (نوین) را تأسیس کرد و کندهار را پایتخت خود انتخاب کرد. از جمله ریس جمهوران اخیر افغانستان که مربوط قوم درانی می شوند، میتوان از حامد کرزی نامبرد.

CHP 1. L 2. AFTER READING

Reading Strategies

Finding Details

Often it is possible to find import details or specific points quickly if you look for keywords and phrases. For example, after the conjunction *but/however* the author usually adds more details about the same idea.

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Understanding the Reading

Learning Activity 14. Check your understanding of the reading by choosing whether the following statements are true/صحیح (ص) or false/غلط (غ). You can look up words using an online dictionary. According to the passage:

	Statement جمله	True صحیح / False غلط
1.	Afghanistan is home to a diverse array of Pashtun tribes.	ص
2.	Each Pashtun tribe in Afghanistan contributes its unique customs, history, and traditions.	ص
3.	The Durrani, Ghilzai, Afridi, Yusufzai, Mohmand, and Shinwari are prominent Pashtun tribes in Afghanistan.	ص
4.	The Pashtun tribes in Afghanistan exhibit distinctions in ancestral origins, lineage, and tribal affiliations.	ص
5.	Differences among Pashtun tribes can be observed in dialects spoken.	ص
6.	Clothing preferences vary among different Pashtun tribes in Afghanistan.	ص
7.	The Durrani tribe is associated with the Durrani Empire and comprises subtribes like the Popalzai and Barakzai.	ص
8.	The Ghilzai tribe consists of subtribes such as the Hotak and Tokhi and is known for its fierce independence and warrior tradition.	ص
9.	Each Pashtun tribe in Afghanistan has its own unique historical experiences and cultural practices.	ص
10.	Differences among Pashtun tribes contribute to the diverse fabric of Pashtun identity in Afghanistan.	ص

Learning Activity 15. Work with a partner or alone. Read the article "Pashtun Ethnic Groups" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Learning Activity 16. Check Your Understanding

Work with a partner or alone and write in Dari a few essential facts related to Pashtuns and their culture using your own words.

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Learning Activity 17. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, form, singular/plural form of nouns, etc.).

میرویس خان	درانی	احمد شاه درانی	قبایل	لهجه

۱ _____ مختلف پشتون در افغانستان زنده گی میکنند.

۲ قوم _____ یکی از قوم های مهم پشتون به حساب میرود.

۳ قبایل مختلف پشتون _____ های متفاوت دارند.

۴ _____ هوتک اولین دولت افغانی را در کندهار تأسیس کرد.

۵ _____ مؤسس افغانستان نوین است.

Key:

۱	۲	۳	۴	۵
قبایل	درانی	لهجه	میرویس خان	احمد شاه درانی

CHP 1. L 2. APPLYING KNOWLEDGE

Learning Activity 18. Refer to the passages in this lesson. Work with a partner or alone. Author a short email in Dari to a friend and tell them 2-3 key facts about each major tribe. Also, mention if anything in the passage has surprised you. Use an online Dari/Persian dictionary to look up some words.

CHP 1. L 2. ANALYZING

Comparing Cultural Perspectives

Learning Activity 19. Compare the cultural and political practices of Pashtun tribes to those of your community. What similarities and differences do you notice? Write your findings in Dari.

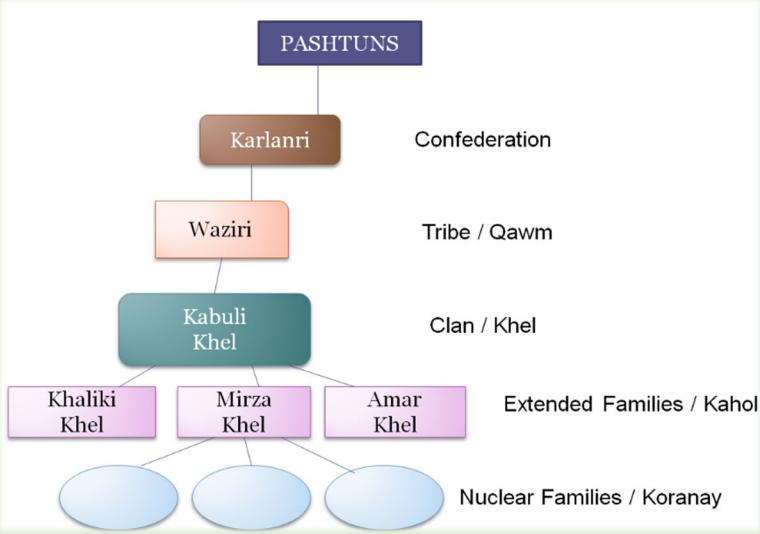
CHP 1. L 2. EVALUATING

Learning Activity 20. Work with a partner or alone. Describe how belonging to the Pashtun ethnic group forms a Pashtun Afghan's perceptions, behaviors, and social interactions. Make sure to look up some information online to enhance your knowledge.

Language and Culture Note 4.

Tribal Organization

This cart shows the tribal organizations. Under the confederation level, such as "Karlanri" in this diagram, are many tribes. Each tribe will contain many Khels or clans, such as the Kabuli Khel shown here. Some Khels, like the Suleiman Khel of the Ghilzai/Ghilji in the Katawaz region, have grown so large that each Khel has still another layer of Khels beneath it.



CHP 1. L 1. CRITICAL THINKING

Learning Activity 21. Research on the internet or brainstorm with your partner. Consider aspects like language, traditional codes (like Pashtunwali), historical significance, political influence, and sociocultural practices. Through this activity, you should demonstrate understanding of the Pashtuns' role in Afghanistan, the elements that make them unique, and the broader implications of ethnic dominance in a diverse nation. Write a summary of your findings below:

CHP 1. L 2. CREATING

Learning Activity 22. Based on what you have learned and acquired so far, create a blog post, supported by images. Describe the main Pashtun ethnic groups in Afghanistan and explain how they influence the political life in the country.

Learning Activity 23. Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below

متل دری

DARI PROVERB

بی شمشیر به جنگ شیر نرو.

Transliteration: be šamšer ba jang šer naro.

Literal: without a sword, do not go to fight the lion.

Meaning: This proverb carries a metaphorical meaning, emphasizing the importance of being adequately prepared before taking on a formidable challenge or engaging in a dangerous task. In this proverb, the lion symbolizes a powerful and intimidating opponent or obstacle, while the sword represents the necessary tool or resource to confront and overcome such challenges.

CHP 1. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

	Can-Do Statement	Achieved
1.	I can identify the main Pashtun ethnic groups.	
2.	I can explain who Pashtuns are and how they influence political life in Afghanistan.	
3.	I can discuss how belonging to an ethnic group forms Pashtun perceptions, behaviors, and social interactions.	
4.	I can discuss and provide information about Afghanistan's most dominant Pashtun ethnic groups.	
5.	I can read an authentic Dari text and retell its main idea.	
6.	I can say a Dari proverb and explain the context in which it is used.	

CHP 1. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter by conducting IPA 1:

Chapter Objectives:

- Understand the main idea and identify supporting details in a complex and lengthy passage about *ethnic groups in Afghanistan.*

- Exchange information in conversations on *ethnic groups in Afghanistan* that I have researched, using connected sentences that may combine to form paragraphs and asking a variety of questions, often across various time frames.

- Give detailed presentation on *ethnic groups in Afghanistan* that I have researched, using a few short paragraphs, often across various time frames.

- Compare products and practices in own and other cultures related to *ethnic groups in Afghanistan*.

CHP 1. INTEGRATED PERFORMANCE ASSESSMENT (IPA) 1

Topic: Ethnic Groups in Afghanistan

- **Interpretive Mode**

  Objective: Analyze various sources to gather information about the major ethnic groups in Afghanistan, focusing on demographic distribution, commonalities, and the specific role of Pashtuns.

  Activity:
  - Read articles or watch documentaries about ethnic groups in Afghanistan.
  - Focus on identifying:
    - Major ethnic groups and their demographic distribution.
    - Common cultural elements among Afghan ethnic groups.
    - Specific information about Pashtuns and non-Pashtuns and their influence in political life.

  Assessment:
  - Written summary or concept map illustrating your understanding.
  - Reflective essay discussing the role of Pashtuns and non-Pashtuns in Afghanistan's social, political, and economic landscape.

- **Interpersonal Mode**

  Objective: Discuss findings and viewpoints on the ethnic diversity in Afghanistan, with a focus on Pashtun contributions.

  Activity:
  - In pairs or small groups, discuss the information gathered.
  - Debate the question: How do Pashtun and non-Pashtun ethnic groups shape the cultural and political landscape of Afghanistan?

  Assessment:
  - Participation in the discussion, focusing on your ability to express and support your viewpoints.
  - Peer feedback assessing clarity, cultural sensitivity, and language use.

- **Presentational Mode**

  Objective: Present a comprehensive understanding of the major ethnic groups in Afghanistan.

  Activity:
  - Prepare a presentation covering:
    - The diversity of ethnic groups in Afghanistan.
    - The demographic distribution and cultural characteristics of these groups.

- A focused exploration of the Pashtun and non-Pashtuns influence in Afghanistan.

Assessment:

- Rubric evaluating content accuracy, language use, and presentation skills.
- Self-evaluation of your presentation focusing on content delivery and language proficiency.

- **Peer Review and Discussion (Post-Presentational Task)**

  Objective: Engage in reflective practice and constructive feedback.

  Activity:

  - Provide and receive feedback on presentations, focusing on content and delivery.
  - Group discussion to synthesize learning and reflect on the significance of understanding ethnic diversity in Afghanistan.

  Assessment:

  - Participation in the peer review process.
  - Contribution to the discussion with insightful and respectful commentary.

Notes to Educators:
Ensure that materials and activities are culturally sensitive and accurate. Encourage students to explore the complexity of ethnic diversity in Afghanistan beyond superficial understanding.

CHP 1. VOCABULARY

English	Transliteration	دری
people	mardam	مردم
divide	taqsim kardan	تقسیم کردن / شدن
society	ajtaā'	اجتماع
being called	nāmida šadan	نامیده شدن
to be different	faqdāštan	فرق داشتن
each part	baxš baxš	بخش بخش
social life	zadagi ajtamā'i	زنده گی اجتماعی
total population	kal ja'yt	کُل جمعیت
guessing	taxmin kardan/zadan	تخمین کردن / زدن
accent	lahja	لهجه
religion	mazhab	مذهب
the former	sābaq	سابق
title	laqab	لقب
resident	maqim	مقیم
scattered	tit/prāganda	تیت / **پراگنده**
ethnic group	groh qawmi	گروه قومی
eastern and southern region	nawāhi šarqi wa janobi	نواحی شرقی و جنوبی
Sunni Hanafi religion	mazhab sani hanafi	مذهب سنی حنفی
Aryans	āryāihā	آریایی ها
minority	aqalgyat	اقلیت
to be present	hazur dāštan	حضور داشتن
Pashtunwali	paštunwali	پشتونوالی
method and behavior	rawaš wa raftār	روش و رفتار
differences	axtalāfāt	اختلافات
justice	'adālat	عدالت
hospitality	mehmānawāzi	مهمانوازی
solve	hal kardan	حل کردن
to lead	hedāyat kardan	هدایت کردن/شدن
shirt and shalwar	perāhan wa tanbān	پیراهن و تنبان

CHAPTER TWO

فصل اول

DARI LITERATURE

ادبیات دری

Image Source: Timur during attack on Balkh 1370 - بلخ - ویکی‌پدیا، دانشنامهٔ آزاد (wikipedia.org)

LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

ADVANCED PROFICIENCY BENCHMARK

A. Interpretive Mode: I can usually understand the main ideas and flow of events expressed in various time frames in conversations and discussions.

Chapter Objectives

- Understand the main idea and identify supporting details in a complex and lengthy passage about *Dari literature*.

B. Interpersonal Mode: **I can** participate in spontaneous spoken and written conversations on familiar topics, using a combination of connected sentences and short paragraphs, often across various time frames.

Chapter Objectives

- Exchange information in conversations on *Dari literature* including poetry that I have researched, using connected sentences that may combine to form paragraphs and asking a variety of questions, often across various time frames.

C. Presentational: **I can** communicate information, make presentations, and express my thoughts about familiar topics, using a combination of connected sentences and short paragraphs, often across various time frames.

Chapter Objectives

- Give detailed presentation on *Dari literature* including poetry that I have researched, using a few short paragraphs, often across various time frames.

D. Intercultural:

- **Investigate**: In my own and other cultures, **I can** make comparisons between products and practices to help me understand perspectives.

- **Interact**: **I can** interact at a functional level in some familiar context.

Chapter Objectives

- Compare products and practices in my own and other cultures concerning *Dari literature* including poetry.

LESSON 1

درس اول

DARI LITERATURE

ادبیات دری

CHP 2. L 1. ESSENTIAL QUESTIONS

- How does Dari poetry as a genre of literature reflect and respond to the social and cultural context in which they are written?
- How do Dari literary works convey themes such as love, loss, identity, and the search for meaning?

Discuss the following questions with a partner. Write down the main points on a piece of paper.

- What role does literature play in shaping people's identity?
- What topics are often explored through Dari poetry?

CHP 2. L 1. FOCUS OF THE LESSON

In this lesson, you will identify and explain how Dari literary works reflect and respond to the social and cultural needs of Afghan society. The grammatical aspect of the lesson will focus on the present subjective (possibility & probability). The first part of the lesson focuses on colloquial Dari, while the second part covers standard Dari.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 2. L 1. Lesson Learning Checklist).

DARI LITERATURE

هنر و ادبیات

I. COLLOQUIAL LANGUAGE ۱. زبان عامیانه

CHP 2. L 1. INTRODUCTION

Learning Activity 1. As you listen to the passage, think about of the most significant features of Dari literature and their connection to Afghan culture and history. The standard form of some words is provided inside the brackets.

Are Farsi and Dari Two Separate Languages?

آیا فارسی و دری دو زبان جداگانه‌اند؟

به اساس (بر اساس) گفته ابن مقفع، د آخرای (در اواخری) دوره پادشاهی دودمان ساسانی، دو شاخه ای زبان پارسی د بین (در میان) مردم استفاده میشد که به نامهای پارسی (پهلوی) و دری (پارسی درباری) یاد می شدن. پارسی یا همو (همان) زبان پهلوی (پارسی میانه) زیادتر (بیشتر) د بین (در میان) مردمان بزرگوار(موبدان)، دانشمندان و مردم ولایت فارس کاربرد داشت (استفاده میشد) و دری را مردم شهرهای مداین و در دربار پادشاهان ساسانی به کار می‌بردن.

بسیاری به اساس به مدارک (اسناد) تاریخی مختلف، فارسی و دری را یکی می‌دانن. مثلاً (به گونه مثال)، شعرهایی از حافظ، ناصر خسرو، فردوسی و شاعرانی دیگر با استفاده از کلمه (واژه) های دری و فارسی وجود داره. آنها (آنان) عقیده دارن (معتقد اند) که هردو کلمه (واژه) دری و پارسی در شعر شاعران نامدار، نشان دهنده ای اس (این است) که هر دو، نزد آنان یک زبان شناخته می‌شده است. مثلاً (به گونه مثال)، حافظ شیرازی در یکی از شعرهایش، از این زبان به نام پارسی یاد کرده است.

شکّرشکن شوند همه طوطیان هند — *All the Indian parrots would break their beaks, From the*
زین قند «پارسی» که به بنگاله می‌رود — *sweetness of this 'Parsi' candy that goes to Benga.*

Note: The Bengali language is considered the sweetest languages in the world. However, Hafez believes that Parsi is even sweeter.

او در غزل‌های دیگر از لفظ دری به جای پارسی استفاده کرده (کرده است):

چو عندلیب، فصاحت فروشد ای حافظ — *If a nightingale, shows off eloquence, O Hafez*
تو قدر او به سخن گفتن دری بشکن — *You, break its arrogance by talking in Dari*

و یا

ز شعر دلکش حافظ کسی بود آگاه — *From the captivating poetry of Hafez, someone was aware*
که لطف طبع و سخن گفتن دری داند — *Who knows the charm of nature and the art of speech in Dari*

از شعر حافظ و دیگر شاعران بزرگ فارسی معلوم میشود که دری و پارسی هر دو یک زبان مشترک اند.

Source: دری یا فارسی؟ - یادداشت‌های یکروزنامه‌نگار (wpayman.com)

Language and Culture Note 1.

Rumi: The Poetic Sage Who Transcends Time and Borders

Rumi, born as Jalal ad-Din Muhammad Balkhi, was a celebrated Afghan Dari/Persian poet, mystic, and theologian /متکلم who lived in the 13th century. Known for his profound poetry and spiritual teachings, Rumi's works have had a lasting impact on literature and spirituality worldwide. Rumi's poetry, collected in the famous Masnavi and Divan-e-Hafez, explores /کاوش می کند themes of love, unity, and the search for divine truth. His verses beautifully express the longing for spiritual connection and emphasize the universality of the human experience. Rumi's teachings transcend /فراتر رفتن cultural and religious boundaries, inspiring people of diverse backgrounds /پس زمینه ها to embrace compassion, empathy, and inner transformation. Today, Rumi's poetry continues to captivate readers, offering profound insights and guiding seekers on a path of self-discovery and spiritual enlightenment. Rumi's enduring legacy as one of the greatest poets and spiritual figures in history showcases the profound impact of his words and his ability touch the hearts and souls of people around the world.

CHP 2. L 1. VOCABULARY PREPARATION

Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial and standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دری	
branch	šāxa	شاخه	۱
honorable	fazargwār	بزرگوار	۲
scientist	dānašmand	دانشمند	۳
to be useful	kār bard	کاربرد (داشتن)	۴
to be used	asta f āda kardan	استفاده شدن/کردن	۵
documents	madārac/asnād	مدارک/اسناد	۶
For example,	masalan	مثلاً / **به گونه مثال**	۷
art	hanar	هنر	۸
literature	adabytā	ادبیات	۹
word	kalama/wāža	کلمه / **واژه**	۱۰
to remember	yād kardan	یاد کردن	۱۱
ghazal	azal	غزل	۱۲
parrot	toti	طوطی	۱۳
nightingale / andalib	balbal/ 'andalib	بلبل / **عندلیب**	۱۴
to speak	saxan gaftan	سخن گفتن	۱۵

Listening Strategies

Note-Taking

Taking notes is a great way to remember important details and reinforce what you are hearing. Try to write down key points and vocabulary words to help you remember them later.

Learning Activity 3. Match the meanings of the words and phrases.

poet	شاعر
Persian	پارسی
poetry	شعر
to use	بکار بردن
date	تاریخ
In between	درمیان
more	بیشتر
In the late	در اواخری
sugar	شکر/ قند
word	واژه

Learning Activity 4. Match the meanings of the words and phrases.

literature	ادبیات
art	هنر
king	پادشاه
famous poets	شاعران نامدار
to believe	عقیده داشتن
to show	نشان دادن

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Understanding the Listening

Learning Activity 5. Listen to the same passage at the beginning of the lesson (CHP 2. L 1. INTRODUCTION) and answer the following T/F questions. Write **غ** for false and **ص** for true statements.

Statement **جمله**	**True صحیح** **/ False غلط**
According to Ibn Muqfa's statement, two branches of the Persian language, Persian (Pahlavi) and Dari (courtly Persian), were used in the last decade of the Sassanid dynasty.	ص
Persian (Pahlavi) was predominantly used by noble people, scholars, and the people of the Fars province.	ص
Dari was exclusively used by the people of Madain cities and in the court of Sassanid kings.	غ
Farsi and Dari are considered the same language based on historical documents and the usage of both terms by famous poets like Hafez, Nasser Khosrow, and Ferdowsi.	ص
The belief that Dari and Persian are the same language is supported by the occurrence of both terms in the poetry of famous poets.	ص
Hafez Shirazi referred to this language as Persian in one of his poems.	ص
The difference between Farsi and Dari is based on geographical variations.	غ
The Dari usage was limited to the Sassanid era and did not extend beyond that period.	غ
Dari was primarily spoken by the common people, while Persian (Pahlavi) was the language of the educated elite	غ
The distinction between Dari and Persian is only applicable to historical contexts and does not exist in contemporary usage.	غ

Language and Culture Note 2.

Rabia Balkhi: Pioneering the Path of Persian Poetry - Champion of Women's Voice and Literary Legacy

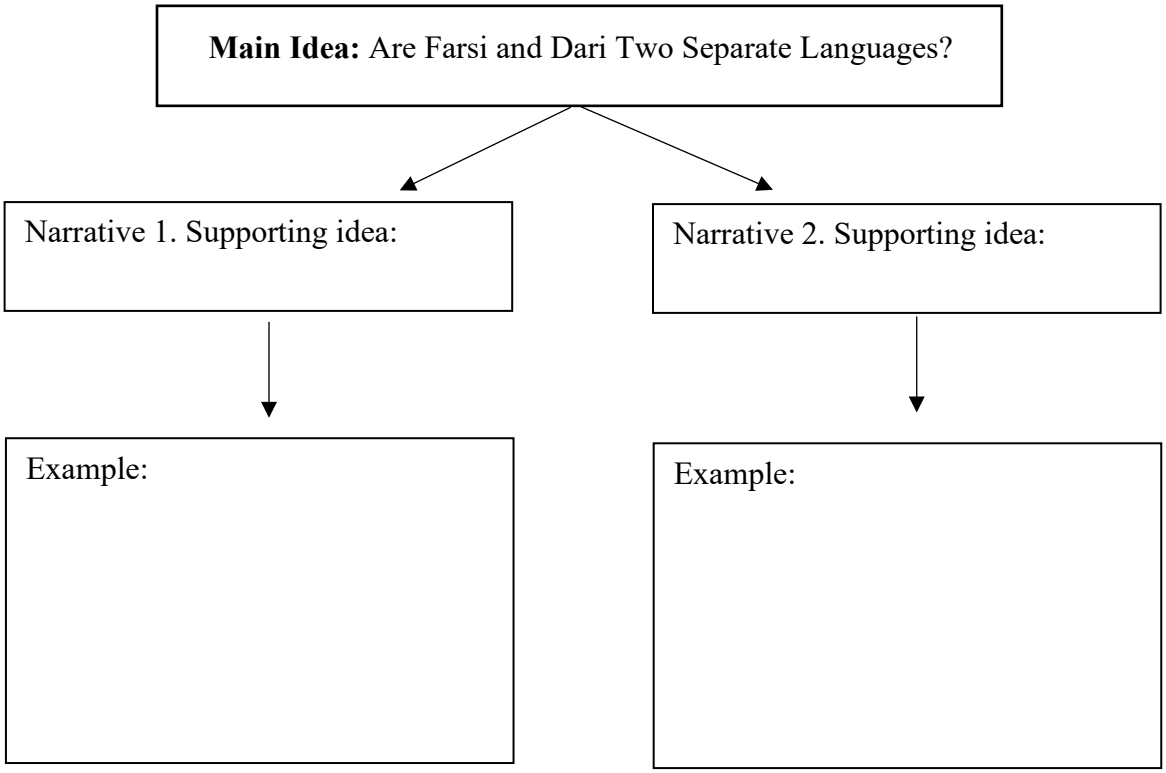
Rabia Balkhi, is celebrated as the first Persian poet and holds a significant place in Dari/Persian literature /ادبیات and culture. Born in the 9th or 10th century, Babia Balkhi broke barriers/ موانع by being one of the earliest known female poets in the Persian-speaking world. Her poems beautifully expressed themes of love, spirituality, and personal introspection /درون نگری . Babia Balkhi's contributions to Dari/Persian literature and culture are profound, as she paved the way for future generations of female writers and poets. Through her work, she challenged societal norms and showcased the intellectual and creative capabilities of women. Her poetry resonates / طنین انداز می کند with readers even today, emphasizing the power of self-expression and the universality of human emotions. Babia Balkhi's courage and talent have left an indelible mark on Persian literature, inspiring countless writers and contributing to the richness and diversity of Dari/Persian literary tradition.

Oh night-wandering wind, carry my message to my beloved, *Tell that beautiful moon, to take my soul with my heart.*	**الا ای باد شبگیری پیام من به دلبر بر** **بگو آن ماه خوبان را که جان با دل برابر بر**
Out of anger, you hid your face from me, oh one with a lovely face, *Just like Haydar (Ali) at the fort of Khayber.*	**به قهر از من فگندی دل بیک دیدار مهرویا** **چنان چون حیدر کرار در ان حصن خیبر بر**

Learning Activity 6. Listen to the passage on "Are Farsi and Dari Two Separate Languages?" Write the 2-3 facts about the topic.

Learning Activity 7. Graphic Organizer

Listen to the passage "Are Farsi and Dari Two Separate Languages?" again. Choose two main ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.



Learning Activity 8. Work with a partner or alone. Read the passage "Are Farsi and Dari Two Separate Languages?" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Language and Culture Note 3.

Cultural Values and Traditions

Dari literature embodies and articulates the cultural values, traditions, and beliefs of Afghan society. It explores themes such as hospitality, honor, loyalty, family, and the importance of community. Through stories, poems, and moral teachings, Dari literature reinforces these values and provides guidance on how to navigate social interactions and personal relationships.

Dari literature also provides a window into Afghan history, showcasing the country's rich cultural heritage and its interactions with neighboring regions and civilizations. It preserves narratives of past events, heroes, and struggles, deepening the understanding of Afghan identity and offering valuable lessons from the past that can inform present-day decisions and actions.

CHP 2. L 1. DIRECT INSTRUCTION

Present Subjunctive: Possibility & Probability

Expressions discussing possibilities and probabilities frequently employ the subjunctive form in the Dari language.

The Phrases ممکن است که [mumken ast ke] and امکان دارد که [emkān dārad ke]

When expressing possibilities, one can use phrases like "mumken ast ke" or "emkān dārad ke," both of which convey the idea of "it's possible." These phrases serve as introductions to indicate the potential occurrence of an event or situation. In colloquial Dari, native speakers often drop the linking word "ke/که" and the preposition "to/به". Additionally, the subject pronoun can be dropped as the verb's ending identifies the doer.

- **The Phrase ممکن است که [mumken ast ke]:** The verb *to be* "است" is used with this phrase. See the following examples:

English	Dari	
	Standard	Colloquial
It's possible that I go to Kabul.	ممکن است که به کابل بروم.	ممکن اس کابل برم.
It's possible that you go to Kabul.	ممکن است که به کابل برویم.	ممکن اس کابل بریم.
It's possible that you [singular] go to Kabul.	ممکن است که به کابل بروی.	ممکن اس کابل بروی.
It's possible that [plural] you go to Kabul.	ممکن است که به کابل بروید.	ممکن اس کابل برین.
It's possible that s/he goes to Kabul.	ممکن است که به کابل برود.	ممکن اس کابل بره.
It's possible that they go to Kabul.	ممکن است که به کابل بروند.	ممکن اس کابل برن.

The negative statement is formed by replacing the first letter of the verb *to be* "است" to "نی/نیـ" For example below:

It's not possible that I go to Kabul.	ممکن نیست که به کابل بروم.	ممکن نیس کابل برم.

- **The Phrase امکان دارد که [emkān dārad ke] .** The verb to have "داشتن/دار" is used with this phrase. See some examples below:

English	Dari	
	Standard	Colloquial
It's possible that I 'll go to Kabul.	امکان دارد که به کابل بروم.	امکان داره کابل برم.
It's possible that you 'll go to Kabul.	امکان دارد که به کابل برویم.	امکان داره کابل بریم.
It's possible that you 'll [singular] go to Kabul.	امکان دارد که به کابل بروی.	امکان داره کابل بروی.
It's possible that you 'll [plural] go to Kabul.	امکان دارد که به کابل بروید.	امکان داره کابل برین.
It's possible that s/he 'll go to Kabul.	امکان دارد که به کابل برود.	امکان داره کابل بره.
It's possible that they 'll go to Kabul.	امکان دارد که به کابل بروند.	امکان داره کابل برن.

The negative statement is formed by add the word "na/نـنه" to the verb *to have* "داشتن/دار" . For example:

It's not possible that I'll go to Kabul.	امکان ندارد که به کابل بروم.	امکان نداره کابل برم.

- **The Phrase احتمال دارد که [ehtmā dārad ke] .** The verb to have "داشتن/دار" is used with this phrase. See some examples below:

English	Dari	
	Standard	**Colloquial**
It's likely that I 'll go to Kabul.	احتمال دارد که به کابل بروم.	احتمال داره کابل برم.
It's likely that you 'll go to Kabul.	احتمال دارد که به کابل برویم.	احتمال داره کابل بریم.
It's likely that you 'll [singular] go to Kabul.	احتمال دارد که به کابل بروی.	احتمال داره کابل بروی.
It's likely that you 'll [plural] go to Kabul.	احتمال دارد که به کابل بروید.	احتمال داره کابل برین.
It's likely that s/he 'll go to Kabul.	احتمال دارد که به کابل برود.	احتمال داره کابل بره.
It's likely that they 'll go to Kabul.	احتمال دارد که به کابل بروند.	احتمال داره کابل برن.

The negative statement is form by add the word "na/نـه-" to the verb *to have* "داشتن/دار" . For example:

It's not likely that I'll go to Kabul.	احتمال ندارد که به کابل بروم.	احتمال نداره کابل برم.

- **The Word شاید [shā yad].** See some examples below:

English	Dari	
	Standard	**Colloquial**
Perhaps I 'll go to Kabul.	شاید که به کابل بروم.	شاید کابل برم.
Perhaps you 'll go to Kabul.	شاید که به کابل برویم.	شاید کابل بریم.
Perhaps you 'll [singular] go to Kabul.	شاید که به کابل بروی.	شاید کابل بروی.
Perhaps you 'll [plural] go to Kabul.	شاید که به کابل بروید.	شاید کابل برین.
Perhaps s/he 'll go to Kabul.	شاید که به کابل برود.	شاید کابل بره.
Perhaps they 'll go to Kabul.	شاید که به کابل بروند.	شاید کابل برن.

The negative statement is form by add the word "na/نـه-" to the present stem of the main verb. For example:

It's not likely that I'll go to Kabul.	شاید که به کابل نروم.	شاید کابل نروم.

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Learning Activity 9. Select the most appropriate phrase to make Present Subjunctive. Multiple options are possible. Use standard Dari.

۱ _____ که کامیاب شوم.

۲ _____ است که از بام بیفتد.

۳ _____ که سوال را نفهمیده باشید.

۴ _____ شاید زنگ بزند.

۵ او _____ که نان خورده باشد.

Key:

۵	۴	۳	۲	۱
امکان دارد	حمیده	احتمال دارد	ممکن	امکان دارد

Learning Activity 10. Write the following sentences in Dari using the present subjunctive with the appropriate form of the verb. Use an online Dari/Persian dictionary to look up any necessary words.

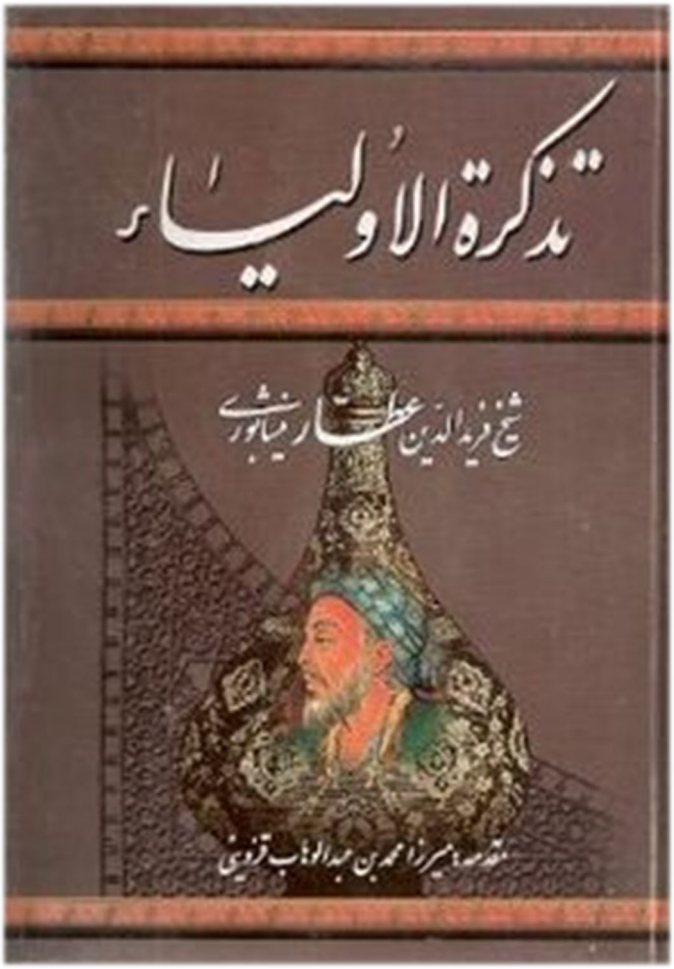
It's possible that he will go.		۱
It's likely they won't eat fish.		۲
Perhaps she is sick.		۳
It's possible that it will rain.		۴
Perhaps he belongs to Durrani tribe.		۵

Learning Activity 11. Create 4-5 sentences using present subjunctive covered in this lesson. Then, use Vocaroo | Online voice recorder to record yourself reading the sentences. Share the link with your teacher or classmates for feedback. Look up words you do not know using an online Dari/Persian dictionary.

II. STANDARD LANGUAGE ۲. زبان رسمی

CHP 2. L 1. ESSENTIAL QUESTIONS

- What distinguishes Tazkirat al-Awliya from other literary works?



Learning Activity 12. Before you read the text on the next page, discuss the following questions with a partner.

- What are the main themes and motifs in Dari poetry?
- How has Dari poetry evolved over time?

Reading Strategies

Previewing

Before diving into the text, take a few minutes to preview it. Look at the title, headings, subheadings, and any pictures or graphics. This will give you an idea of what the text is about and help you make predictions about what you will read.

CHP 2. L 1. READING

Learning Activity 13. Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside the brackets. You can also look up some words using an online dictionary.

Tazkirat al-Awliyā

تذکرةالاولیاء

تذکرةالاولیاء (به معنی یاد دوستان خدا) کتابی است به زبان فارسی از عطار نیشاپوری (۶۱۷ قمری) در باره شرح حال ۹۷ تن (نفر). این کتاب بیوگرافی شاعران، نویسنده گان، دانشمندان و صوفیان (مردمان خدا پرست) مشهور درج شده است. تذکرةالاولیاء نمونه (مثال) های از رفتار، کردار، افکار (طرز فکر) و گفتار عارفان (خدا پرستان) را بیان می کند تا خواننده گان از این گفتار ها درس های عملی گرفته و در زنده گی خود تطبیق (اجرا) نمایند.

تذکرةالاولیاء کتاب عرفانی است که به نثر ساده نوشته شده. این کتاب ۷۲ باب (فصل) دارد. هر فصل شرح حال زنده گی، اندیشه‌ها (افکار) و سخنان عارفان (خدا پرستان) و عالمان تصوف را توضیح می کند. در این کتاب از اخلاق و سخنان حکمت آمیز دستان خدا ذکر شده است. نخستین باب (فصل اول) درباره زنده گی و سخنان جعفر صادق است، و باب (فصل) هفتاد و دوم به حسین بن منصور حلاج (متوفی ۳۰۹) اختصاص داده شده. هفتاد و دو فصل تا قرن دهم هجری نوشته شده. اما پس از قرن دهم فصل‌های دیگری با عنوان «ذکر متأخران از مشایخ کبار» بر این کتاب افزوده (زیاد) شده که حالات و سخنان ۲۵ تن از عارفان (خدا پرستان) قرن‌های چهارم و پنجم را دربر دارد. در این کتاب از کسانی چون اویس قرنی، ابراهیم ادهم، رابعه عدویه، ابوحنیفه، شافعی، احمد حنبل و محمد باقر یاد شده است.

CHP 2. L 1. AFTER READING

Reading Strategies

Active Reading

As you read, actively engage with the text by asking questions, making connections, and summarizing key points. This will help you better understand and remember what you are reading.

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Understanding the Reading

Learning Activity 14. Check your understanding of the reading by choosing whether the following statements are true/صحیح (ص) or false/غلط (غ). You can look up words using an online dictionary. According to the passage:

	Statement جمله	True صحیح / False غلط
1.	Tazkira al-Awliya is a book written in Persian by Attar Nishapuri.	ص
2.	The book contains biographies of 97 individuals, including poets, writers, scholars, and Sufis.	ص
3.	Tazkira al-Awliya provides practical lessons that readers can apply in their lives.	ص
4.	The book is written in simple prose with occasional eloquent parts.	ص
5.	Tazkira al-Awliya consists of an introduction and 72 chapters, each focusing on the life and teachings of a different mystic or elder of Sufism.	ص
6.	The first chapter of the book is dedicated to Jafar Sadiq.	ص
7.	The final chapter of the book is about Hossein bin Mansour Hallaj.	ص
8.	The original manuscripts of Tazkira al-Awliya up to the 10th century contain 72 chapters.	ص
9.	After the 10th century, additional chapters titled "The Later Mentions of the Elders" were added to the book.	ص
10.	The book mentions notable figures like Owais Qorani, Ibrahim Adham, Rabia Adawiya, Abu Hanifah, Shafi'i, Ahmad Hanbal, and Muhammad Baqir.	ص

Learning Activity 15. Work with a partner or alone. Read the article "Tazkirat al-Awliyā" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Learning Activity 16. Check Your Understanding

Work with a partner or alone and write in Dari a few essential facts related to Dari literature using your own words.

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Learning Activity 17. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, form, singular/plural form of nouns, etc.).

جعفر صادق	عطار نیشاپوری	رفتار و کردار	تذکرةالاولیاء	فصل

۱ کتاب _____ شرح حال شاعران و عارفان زبان فارسی است.

۲ این کتاب خواننده گان را به _____ نیک دعوت می کند.

۳ نویسنده کتاب تذکرةالاولیاء _____ است.

۴ کتاب تذکرةالاولیاء ۷۲ _____ دارد.

۵ اولین فصل این کتاب درباره زنده گی و سخنان_____ است.

Key:

۱	۲	۳	۴	۵
تذکرةالاولیاء	رفتار و کردار	عطار نیشاپوری	فصل	جعفر صادق

CHP 2. L 1. APPLYING KNOWLEDGE

Learning Activity 18. Refer to both "Tazkira al-Awliya" passages. Work with a partner or alone. Write an email in Dari to a friend and provide key information about the book. Also, mention if anything in the passage has surprised you. Use an online Dari/Persian dictionary to look up some words.

CHP 2. L 1. ANALYZING

Comparing Cultural Perspectives

Learning Activity 19. Compare Dari literature with literature from your own culture. What similarities and differences do you notice? Write your findings in Dari.

CHP 2. L 1. EVALUATING

Learning Activity 20. Work with a partner or alone. Describe the role that Dari poetry plays in contemporary Afghan society. Make sure to look up some information online to enhance your knowledge.

Language and Culture Note 4.

The Shahnameh: Preserving Persian Myths, Legends, and History

The Shahnameh, composed between 977-1010 CE by the poet Abolqasem Ferdowsi, is an epic tale that serves to preserve Persia's ancient myths, legends, history, language, and culture. It is the most extended single-authored work in world literature /ادبیات, consisting of 50,000 rhymed couplets, 62 stories, and 990 chapters.

Ferdowsi began writing Shahnameh in the late 10th century / قرن and completed it around the year 1010. The entire process took approximately 35 years to finish. Ferdowsi dedicated a significant portion of his life to this monumental work, which is considered one of the greatest literary achievements in Persian literature.

Commissioned by Mansur I of the Samanid Dynasty, the book was originally started by the poet Daqiqi but completed by Ferdowsi during the Ghaznavid Dynasty. It encompasses famous /مشهور stories from Persian myth, legend, and history, covering the entire timeline of ancient Persia, starting from the creation of the world and concluding with the Arab conquest that led to the fall of the Sassanian Empire in 651 CE.

Despite the devastating impact of the conquest on Persian culture, the Abbasid Caliphate's rise brought a renewed appreciation for Persian culture, leading to the revival and encouragement of Persian literature and art.

A sample verse from Shahnameh is:

Powerful is the one who possesses the knowledge,	**توانا بود هرکه دانا بود**
With a wise heart, they transcend the limitations of age	**زدانش دل پیر برنا بود**

Source: The Epic of Shahnameh - A Thousand Years of the Persian Book | Exhibitions (Library of Congress) (loc.gov)

CHP 1. L 1. CRITICAL THINKING

Learning Activity 21. Research on the internet or brainstorm with your partner. Discuss how Dari literature reflects Afghanistan's cultural, social, and historical nuances. Write your findings in the following space:

CHP 2. L 1. CREATING

Learning Activity 22. Based on your acquired knowledge and experiences, craft a social media post for a Dari language blog. Discuss how Dari poetry, as a literary genre, mirrors and interacts with the social and cultural milieu of its creation. Describe how these poems express themes like love, loss, identity, and the quest for meaning. Remember to research additional information online to enrich your post.

Learning Activity 23. Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

متل دری

DARI PROVERB

از گپ، گپ می خیزه (می خیزد).

Transliteration: az gap gap me xeza.

Literal: From talk, more talk arises.

Meaning: Engaging in extensive conversations about a particular subject increases the probability of encountering disagreements and disputes. The more you delve into discussing a topic, the higher the chance of conflict.

CHP 2. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

	Can-Do Statement	Achieved
1.	I can describe the *Tazkira al-Awliya.*	
2.	I can explain the significance Tazkira al-Awliya as related to Dari/Persian literature.	
3.	I can identify the main themes in Dari poetry.	
4.	I can discuss how Dari poetry reflect the culture, history, and values of the Afghans.	
5.	I can read an authentic Dari text and retell its main idea.	
6.	I can say a Dari proverb and explain the context in which it is used.	

LESSON 2

درس اول

DARI POETS

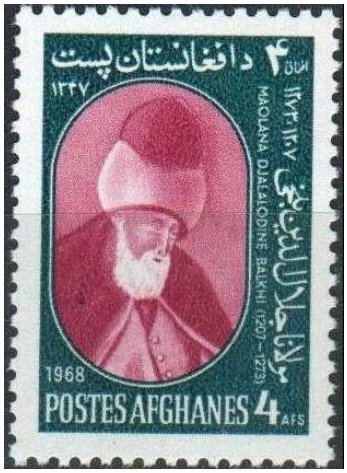
شاعران زبان دری

CHP 2. L 2. ESSENTIAL QUESTIONS

- How have Dari poets used language and literary devices unique to Dari culture to create their poetry?
- How can the work of Dari poets help us better understand the complex history, culture, and society of the Dari speakers?

اندر دل من مها دل افروز تویی
یاران هستند لیک دلسوز تویی
شادند جهانیان به نوروز و به عید
عید من و نوروز من امروز تویی
«مولوی»

In my heart, you are the heart illuminator,
Friends may exist, but you are the one who truly cares.
The world is happy on Norouz and Eid,
But you are my Eid and Norouz today



Discuss the following question with a partner. Write down the main points on a piece of paper.

- Who are some of the most famous Dari language poets, and what are their most famous works?

CHP 2. L 2. FOCUS OF THE LESSON

In this lesson, you will identify a few most famous Dari poets and their works. You will also be able to explain how Dari poets help us better understand Afghan complex history, culture, and society. The grammatical aspect of the lesson will focus on the present subjective (permission and commands). The first part of the lesson focuses on colloquial Dari, while the second part covers standard Dari.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 2. L 2. Lesson Learning Checklist).

DARI POETS

شاعران زبان دری

I. COLLOQUIAL LANGUAGE ۱. زبان عامیانه

CHP 2. L 2. INTRODUCTION

Learning Activity 1. As you listen to the passage, think about of the most significant features of Dari literature and their connection to Afghan culture and history. The standard form of some words is provided inside the brackets.

Dari/Persian Poets

بهرام گور ـ نخستین شاعر دری زبان

بهرام گور پادشاه ساسانی و یکی از چهره‌های مشهور ده (در) ادبیات زبان فارسی بود. به گمان اغلب، او یکی از اول (نخستین) شاعران شناخته شده پارسی گو بوده (بوده است). او (وی) درسال های ۴۲۰-۴۳۸ میلادی زنده گی میکرد (می زیست). او علاقه زیادی به شکار داشت، از همی (همین) خاطر (این دلیل) لقب «بهرام گور» (به معنی شکارگر گورخر) را به او داده‌ان (اند).

یکی از اشعار مشهور (معروف) بهرام شعری اس که او خوده (خودر را) شیر خوانده و از خود به صفت یک جنگجوی دلیر یاد کرده (کرده است):

منم آن پیل دمان و منم آن شیر یله
نام من بهرام گور و کنیتم بوجبله

شاعران معروف بشمول عمر خیام، سعدی، و حافظ نیز از بهرام گور در آثار خود یاد کرده اند.فردوسی هم ده (در) اثر مشهور خود «شهنامه» که دربارهٔ پادشاهان ساسانی نوشته (نوشته است)، از بهرام گور یاد کرده (کرده است). یکی از داستان‌هایی شهنامه، داستان بهرام و آزاده اس. آزاده، نام دختر رومی بود که بر (برای) بهرام کنیزی و خدمت می کرد. هنگامی که بهرام به شکار میرفت، آزاده را پشت به خودش سوار بر شتر میکرد و با خود به شکارگاه می برد.

داستان ها و قصه های بهرام گور به خاطر(دلیل) اهمیت اخلاقی و فلسفی که دارن مورد علاقه خواننده گان قرار میگیره. شخصیت بهرام گور اغلب به عنوان سمبول (نمادی) از عقل (خرد) اس و قصه های او بخش جدا ناشدنی (جدایی ناپذیر) فولکلور زبان فارسی دری بوده که از یک نسل به نسل دیگر انتقال می کنه.

Source: بهرام گور | دانشنامه فرهنگ مردم ایران | مرکز دائرةالمعارف بزرگ اسلامی (cgie.org.ir)

Language and Culture Note 1.

The Significance of Dari Poetry: Unveiling Afghan Identity and Cultural Heritage

Dari poetry holds a significant /قابل توجه place in the literary tradition of Afghanistan and the wider Persian-speaking world. Dari poets skillfully employ language and literary devices unique to Dari culture to create their poetry. The rich and poetic nature of the Dari language allows poets to express intricate emotions, cultural nuances, and historical references. They often employ metaphors, symbolism, and imagery /تصویرسازی to convey complex ideas and evoke deep emotions within the readers. Additionally, Dari poetry frequently incorporates elements of Sufism, showcasing the spiritual and mystical dimensions of Afghan culture.

The work of Dari poets serves as a window into the complex history, culture, and society /جامعه of Dari speakers. Through their poetry, we gain insights into the values, traditions, and aspirations of the Afghan people. Dari poets chronicle historical events, celebrate heroes, and lament tragedies, offering glimpses into the collective memory and shared experiences of the Dari-speaking community. Their verses shed light on the social fabric, customs, and societal dynamics, providing a deeper understanding of the diverse / متنوع ،گوناگون cultural tapestry of Afghanistan. Moreover, Dari poetry serves as a means of preserving and transmitting cultural heritage, ensuring that the traditions and wisdom of the Dari-speaking people are passed down through generations.

In essence, the poetry of Dari poets captures the essence of Afghan identity, reflecting the beauty, struggles, aspirations, and resilience of the Dari-speaking community. It serves as a valuable resource for exploring and appreciating/ قدردانی کردن the multi-layered history, culture, and society of the Afghan people.

CHP 2. L 2. VOCABULARY PREPARATION

Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial and standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دری	
the first	walin/naxastin	اولین / نخستین	۱
well known	šn āxta šada	شناخته شده	۲
Persian speaking	pārsi go	پارسی گو	۳
to live	zandagi kardan/zistan	زنده گی کردن / زیستن	۴
famous	mašhur	مشهور / معروف	۵
brave warrior	jangjoy daler	جنگجوی دلیر	۶
effects	āsār	آثار	۷
to remember	y ād kardan	یاد کردن	۸
story	qesa dāstān	قصه / داستان	۹
moral significance	ahmyt axlāqi	اهمیت اخلاقی	۱۰
philosophical	falsafi	فلسفی	۱۱
a symbol of wisdom	namāde az xarad	نمادی از خرد	۱۲
stay on	qarār garaftan	قرار گرفتن	۱۳
inseparable	jadāi nāpazir	جدایی ناپذیر	۱۴
folklore	folklor	فولکلور	۱۵

Listening Strategies

Empathetic Listening

This approach involves putting yourself in the speaker's shoes and understanding their perspective and feelings. Focus on choosing words and phrasing that maintain the original meaning.

Learning Activity 3. Match the meanings of the words and phrases.

brave warrior	جنگجوی دلیر
Persian speaking	پارسی گو
well known	شناخته شده
to remember	یاد کردن
significance	اهمیت
moral	اخلاقی
symbol	نماد
folklore	فولکلور
first	نخستین
famous	معروف

Learning Activity 4. Define the meaning of the Dari words in English.

as a symbol	به عنوان نمادی
generation	نسل
story	داستان
singer	خواننده گان
character	شخصیت
hunt	شکار

kotobee

Understanding the Listening

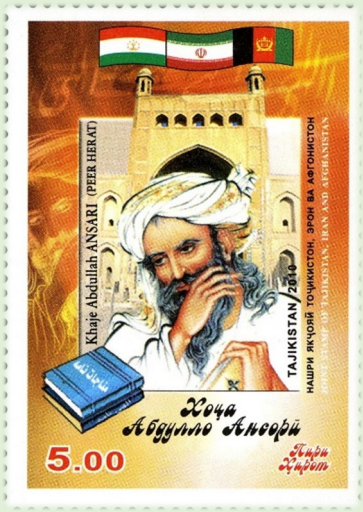
Learning Activity 5. Listen to the same passage at the beginning of the lesson (CHP 2. L 2. INTRODUCTION) and answer the following T/F questions. Write غ for false and ص for true statements.

Statement جمله	True صحیح / False غلط
Bahram Gur was a Sassanid king.	ص
Bahram Gur was one of the famous figures in Persian language literature.	ص
Bahram Gur was one of the first known Persian-speaking poets.	ص
Bahram Gur lived in 420-438 AD.	ص
Bahram Gur was given the nickname "Bahram Gur" because he was a zebra hunter.	ص
Bahram Gur referred to himself as a lion in one of his famous poems.	ص
Famous poets like Omar Khayyam, Saadi, and Hafez have mentioned Bahram Gur in their works.	ص
Ferdowsi mentioned Bahram Gur in his famous work "Shahnameh."	ص
Azadeh was the name of a Roman girl who served as a maidservant to Bahram Gur.	ص
The stories and adventures of Bahram Gur are enjoyed by readers due to their moral and philosophical importance.	ص

Language and Culture Note 2.

Khwaja Abdullah Ansari خواجه عبدالله انصاری

Khwaja Abdullah Ansari (1006-1088), commonly /معمولا referred to as Pir-e Herat, was a famous Persian Sufi who lived in the 11th century in Herat (then Khorasan, now Herat province, Afghanistan). He was a renowned Sufi poet and philosopher. Ansari was a commentator /مفسر on the Qur'an, scholar of the Hanbali school of thought. Ansari was a direct descendant of Abu Ayyub al-Ansari, a companion of the Prophet Muhammad, being the ninth in line from him.



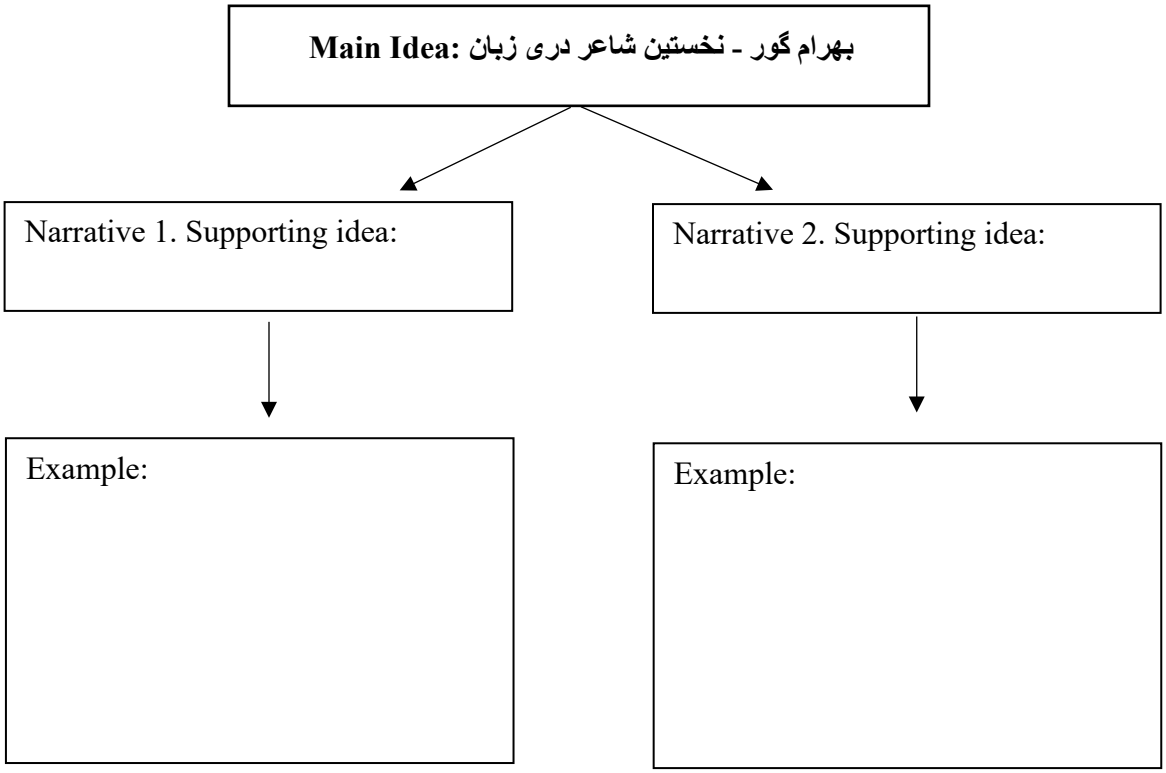
His poetry embodies deep spiritual wisdom and mystical insights, focusing on themes such as divine love, self-realization, and the journey towards enlightenment /به سوی روشنگری. Ansari's contributions to Dari literature lie in his ability to articulate complex spiritual concepts in accessible language, thereby enriching Afghan culture with a profound understanding of spirituality and inner exploration.

Oh Lord, intoxicate me with the wine of love, *And make me empty of everything but Your love.* *Empty my hands of everything except Your love,* *Bind me once and for all in the shackles of love.* *"* Khwaja Abdullah Ansari"	**یارب ز شراب عشق سرمستم کن** **وز عشق خودت نیست کن و هستم کن** **از هرچه بجز عشق خودت تهی دستم کن** **یکباره به بند عشق پا بستم کن** **«خواجه عبدالله انصاری»**

Image: Stamps of Tajikistan, 2010-09 - Abdullah Ansari - Wikipedia

Learning Activity 6. Graphic Organizer

Listen to the passage "**بهرام گور - نخستین شاعر دری زبان**." Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.



Learning Activity 7. Work with a partner or alone. Read the passage "**بهرام گور - نخستین شاعر دری زبان**" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Language and Culture Note 3.

Abu 'Abd Allāh Ja'far ibn Mohammad al-Rūdhakī ابو عبدالله جعفر بن محمد رودکی

Rudaki, a poet of the central Asian region, lived during a period of political decline/افول سیاسی in Persian power but witnessed the growth of intellectual power in Iran. Despite being born into poverty/فقر in the village of Rudak in 858, Rudaki (in today's town of Panjikent, Tajikistan) played a crucial role in creating an environment that nurtured future great poets such as Ferdowsi, Umar Khayyam, Rumi, and Hafiz. While there is limited information about his early life, some accounts suggest that he was born blind/نابینا, although this claim is disputed based on the precision and vividness of his poetry. Regardless of his visual impairment, Rudaki produced beautiful and unforgettable verses during his lifetime.

Rudaki was known not just as a poet but also as a skilled singer and musician. He held the position of court poet under the ruler Naṣr II in the city of Bukhara. Rudaki is considered one of the early pioneers/پیشگامان of writing in the modern Persian language.

The scent of the river of Mawlanas arises continually,	**بوی جوی مولیان آید همی**
Reminding me of the compassionate beloved.	**یاد یار مهربان آید همی**
O Bukhara! Be joyful and long-lasting,	**ای بخارا! شاد باش و دیر زی**
The king returns to you happily.	**میر زی تو شادمان آید همی**
"Rudaki"	**«رودکی»**

Image: RudakiSomoniTajikistan - رودکی - ویکی‌پدیا، دانشنامهٔ آزاد (wikipedia.org)

CHP 2. L 1. DIRECT INSTRUCTION

Present Subjunctive: Permission

Permission is commonly sought in Dari using the word [ejāza] « اجازه ». This word is often used in a manner similar to the English phrases "to give permission" or "to have permission." By using [ejāza], individuals can seek approval or consent for specific actions or requests. It is considered polite to ask for permission using this word in various situations, such as entering someone's house, borrowing an item, or participating in an activity.

Seeking [ejāza] is a cultural norm in Dari-speaking communities, reflecting respect for others' boundaries and authority. It is worth noting that the use of [ejāza] may vary across different contexts and regions within Afghanistan and other Dari-speaking areas.

In standard Dari, the word [ejāza] « اجازه » is used with the linking word "ke/که." However, in colloquial Dari, native speakers often omit this word.

English	Dari	
	Standard	Colloquial
Do I have permission to take a picture? Can I take a picture?	اجازه است که عکس بگیرم.	اجازه اس عکس بگیرم؟
	من اجازه دارم که عکس بگیرم؟	مه اجازه دارم عکس بگیرم؟
	آیا من اجازه دارم که عکس بگیرم؟	آیا مه اجازه دارم عکس بگیرم؟
Do I have permission to go to the market? Can I go to the market?	اجازه است که به بازار بروم؟	اجازه اس بازار برم؟
	اجازه دارم به بازار بروم؟	اجازه دارم بازار برم؟
Give him permission to take a picture.	برایش اجازه بدهید که عکس بگیرد.	برش اجازه بتی عکس بگیره.
Let him take a picture.	بگذارش که عکس بگیرد.	بانش که عکس بگیره.

The negative statement is formed by replacing the first letter of the verb *to be* "است" to "نی/نیـ"
For example below:

I do not have permission to take a picture.	اجازه نیست که عکس بگیرم.	اجازه نیس عکس بگیرم.
	اجازه ندارم که عکس بگیرم.	اجازه ندارم عکس بگیرم.

The subjunctive can be employed when posing questions in specific situations. For example, it is suitable to use the subjunctive when seeking permission or making a hesitant suggestion.

English	Dari	
	Standard	Colloquial
Can/should I take a picture?	عکس بگیرم.	عکس بگیرم؟
Can/should I go to the market?	به بازار بروم؟	بازار برم؟
Can/should I read this book?	این کتاب را بخوانم؟	ای کتابه بخانم؟
Can/should I close the window?	کلکین را بسته کنم؟	کلکینه بسته کنم؟

Learning Activity 8. Write the following sentences in Dari. Use standard language. Use an online Dari/Persian dictionary to look up any necessary words.

May I go to the party?

You have permission to join the class.

She may not participate in the wedding.

Can you give me permission to write a poem?

You are not allowed to drive.

Learning Activity 9. Create 4-5 sentences using present subjunctive covered in this lesson. Then, use Vocaroo | Online voice recorder to record yourself reading the sentences. Share the link with your teacher or classmates for feedback. Look up words you do not know using an online Dari/Persian dictionary.

CHP 2. L 2. ESSENTIAL QUESTIONS

- What are the significant contributions of famous Dari/Persian poets to literature and culture, and how have their works shaped the literary and cultural landscape of Dari/Persian speakers and beyond?

ابو محمد مصلح بن عبدالله شیرازی "سعدی"

Learning Activity 10. Before you read the text on the next page, discuss the following question with a partner.

- Who was Saadi, and how did he contribute to Persian literature?

Reading Strategies

K-W-L Charts:

Create a K-W-L chart (What I Know, What I Want to Know, What I Learned) related to the reading. This can help you identify your prior knowledge, set goals for your reading, and reflect on what you have learned.

K-W-L Chart

Topic: _____		
What I (already) Know	**What I want to know**	**What I learned**

CHP 2. L 2 READING

Learning Activity 11. Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside the brackets. You can also look up some words using an online dictionary.

Saadi Shirazi

سعدی شیرازی

ابو محمد مصلح بن عبدالله شیرازی متخلص به "سعدی" در خانواده ای مذهبی در شیراز (یک از شهر های ایران امروز) به دنیا آمد (تولد شد) و در همان سنین (عمر) کودکی (طفلی)، به خاطر حمله ی مغول ها به زادگاهش (محل پیدایش/وطن/کشور)، مجبور به ترک خانه شد. زندگی و فلسفه ی او در سال های بعد، به شدت (زیاد) تحت (زیر) تأثیر این رویداد (واقعات) و جنگ های تقریبا پیوسته ای (دوامدار) قرار گرفت که آن منطقه را به ویرانی کشانده بود (خراب کرده بود).

سعدی به عنوان (صفت) شاعری بسیار توانمند (قوی) با پیام های معنوی عمیق شناخته می شود. همچنین می توان او را یک «سفرنامه نویس» و «تاریخ نگار» نیز خواند چرا که او اغلبِ (معمولاً) زندگی خود را در سفر گذراند و در آثارش (نوشته)، هم از تجارب سفرهایش نوشت و وقایع تاریخی را بیان کرد. سعدی از تحصیلات قابل توجهی بهره مند شده بود (تحصیلات عالی داشت) و قبل از سفر به سوریه، مصر، عربستان و هندوستان، احتمالا (ممکن/شاید) در دانشگاه (پوهنتون) بغداد تحصیل کرده بود (درس خوانده بود).

سعدی در طول (وقت) سفرهایش، از ثروتمندان (مردمان پولدار) و اشخاص آکادمیک دوری می جست (می کرد) و همنشینی (هم نشینی) با مردم عادی را ترجیح می داد (خوش داشت)، به خصوص افرادی که خانه و زنده گی خود را در

جریان (وقت) حمله ی مغول ها و نبرد (جنگ) های میان (بی) مسلمانان و مسیحیان از دست داده بودند. سعدی در سال ۱۲۵۷ میلادی (۶۳۵ خورشیدی) به شیراز بازگشت (دوباره آمد) و نوشتن را آغاز (شروع) کرد.

سعدی بیشتر (اضافتر) از هر چیز به خاطر نوشتن کتاب های "گلستان" و "بوستان" شناخته میشود (معرف است). این دو کتاب در رابطه به فضیلت های اخلاقی در زنده گی افراد (شخاص) و موضوعات عرفانی (صوفی گری) به منظور (به مقصد) درک (فهم) مسائل الهی (خدایی) نوشته شده است.

ترجمه شعر معروف «بنی آدم اعضای یکدیگرند» که سعدی آنرا در کتاب "گلستان" سروده است (نوشته کرده است) در دروازه ورودی (داخلی) مقرر (دفتر) سازمان ملل متحد در نیویارک حک شده است (کندن کاری /نوشته شده است).

Verses Imprinted at the Entrance of the UN Headquarters	شعر سعدی
All of the sons of Adam are part of one single body, *They are of the same essence.*	**بنی آدم اعضای یکدیگرند** **که در آفرینش ز یک گوهرند**
When time afflicts us with pain in one part of that body *All the other parts feel it too.*	**چو عضوی به درد آورد روزگار** **دگر عضوها را نماند قرار**
If you fail to feel the pain of others *You do not deserve the name of man [human].*	**تو کز محنت دیگران بی غمی** **نشاید که نامت نهند آدمی**
"Saadi"	**"سعدی "**

Source: آشنایی با 10 شاعر برجسته در ادبیات فارسی (iranketab.ir)

CHP 2. L 2. AFTER READING

Reading Strategies

Summarize the Main Points

Work with a partner or alone and write a brief summary of the main points of the text in your own words. This can help you to remember what you read and to identify the key takeaways.

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Understanding the Reading

Learning Activity 12. Check your understanding of the reading by choosing whether the following statements are true/صحیح (ص) or false/غلط (غ). You can look up words using an online dictionary. According to the passage:

Statement **جمله**	**True صحیح** **/ False غلط**
Saadi's nickname was "Abu Muhammad Mosleh bin Abdullah Shirazi.	ص
Saadi was born in Shiraz into a religious family.	ص
Saadi left home at an early age due to the Mongols' attack on Shiraz.	ص
Saadi's life and philosophy were greatly influenced by the Mongols' attack and the ongoing wars in the region.	ص
Saadi's works include deep spiritual messages as well as accounts of his travels and historical references.	ص
Saadi likely received a considerable education and may have studied at the University of Baghdad before his travels.	ص
Saadi preferred associating with ordinary people rather than the rich and academic circles during his travels.	ص
Saadi returned to Shiraz in 1257 AD and started writing.	ص
Saadi's notable books include "Golestan" and "Bostan."	ص
The entrance gate of the United Nations in New York features a translation of Saadi's famous poem "The children of Adam are members of each other" from his book "Golestan."	ص

Learning Activity 13. Work with a partner or alone. Read the article "Saadi Shirazi" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Learning Activity 14. Check Your Understanding

Work with a partner or alone and write in Dari a few essential facts related to Dari poets using your own words.

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Learning Activity 15. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, form, singular/plural form of nouns, etc.).

مردم عادی	سازمان ملل	گلستان، بوستان	عرفانی	تحصیلات عالی

۱ دو کتاب معروف سعدی _____ و _____ است.

۲ اشعار سعدی بیشتر _____ استند.

۳ یک از اشعار معروف سعدی در دروازه وردی _____ متحد نوشته شده است.

۴ سعدی دوست داشت که با _____ وقت بگذراند.

۵ سعدی از _____ برخوردار بود.

Key:

۱	۲	۳	۴	۵
گلستان، بوستان	عرفانی	سازمان ملل	مردم عادی	تحصیلات عالی

Language and Culture Note 4.

Mirza Abdul Qadir Bedil میرزا عبدالقادر بیدل

The Dari/Persian language has left a significant imprint on the linguistic and cultural landscape of India, particularly during the Mughal era. Although predominantly associated with Afghanistan and Iran, Dari's influence can be seen in the poetry, literature, and lexicon of many Indian languages. A prominent figure in this cross-cultural exchange was Mirza Abdul Qader Bidel, commonly known as Bidel Dehlavi (بیدل دهلوی). Born in India (1642-1720), Bidel was a distinguished Dari poet whose philosophical and intricate verses earned him the title of "the poet of poets". His poetry, which delved deep into metaphysics and the human soul, greatly influenced later poets and thinkers not just in India, but throughout the Persian-speaking world. Even today, Bidel's works are a testament to the rich confluence of Dari and Indian cultural and intellectual traditions.

The eye that lacks insight is a loop of a trap,
Every lip that doesn't weigh words is the edge of a precipice.
"Bedil"

چشمی‌که ندارد نظری حلقه دام است
هر لب‌که سخن سنج نباشد لب بام است
«بیدل»

CHP 2. L 2. APPLYING KNOWLEDGE

Learning Activity 16. Refer to both passages in this lesson. Work with a partner or alone. Write an email in Dari to a friend and tell them about Dari/Persian poets and poetry. Also, mention if anything the passage has surprised you. Use an online Dari/Persian dictionary to look up some words.

CHP 2. L 2. ANALYZING

Comparing Cultural Perspectives

Learning Activity 17. Compare Dari poets and poetry with poets and poetry from your own culture. What similarities and differences do you notice? Write your findings in Dari.

CHP 2. L 2. EVALUATING

Learning Activity 18. Work with a partner or alone. Describe the role that Dari/Persian poets have played in preserving Dari/Persian heritage and culture. Make sure to look up some information online to enhance your knowledge.

Language and Culture Note 5.

Nizami Ganjavi نظامی گنجوی

Nizami Ganjavi was a celebrated Persian poet who left an indelible mark on Persian language and literature/ادبیات . Born in Ganja, present-day Azerbaijan, during the 12th century, Nizami's works are renowned for their lyrical beauty, intricate storytelling, and profound philosophical themes. His contributions / مشارکت ها to Persian literature include the revitalization of the romance genre and the integration of Persian cultural elements into his works. Nizami's poetry combines romance, mysticism, and moral teachings, captivating/فریبنده readers with his imaginative narratives. Some of his most famous writings include the epic poems "Khosrow and Shirin," "Leyli and Majnun," and "Haft Paykar." These masterpieces not only showcase his poetic genius but also explore themes of love, devotion, and the human condition. Nizami's enduring influence on Persian literature continues to inspire generations of poets and readers, making him a literary icon in the Persian literary tradition.

ای نام تو بهترین سرآغاز
بی نام تو نامه کی کنم باز

O [Lord], your name, the finest beginning,
Without your name, how can I start my book

Source; متن کامل شعر ای نام تو بهترین سرآغاز و معنی آن | جدول یاب (jadvalyab.ir)

CHP 2. L 2. CRITICAL THINKING

Learning Activity 19. Research on the internet or brainstorm with your partner the works of renowned Dari poets and explain how their works serve as mirrors to Afghan society across different eras? Write your findings in the following space:

CHP 2. L 2. CREATING

Learning Activity 20. Using the knowledge and skills you have gained thus far, develop a one-page informational document in Dari language. Elaborate on how Dari poets employ language and literary techniques specific to Dari/Persian culture in their poetry crafting.

Learning Activity 21. Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

متل دری

DARI PROVERB

خواهی نشوی رسوا، همرنگ جماعت شو.

Transliteration: xwāhi na šawi raswā hamrang jamā't šo.

Literal: If you do not want to be disgraced, become the same color as the crowd.

Meaning: This proverb conveys the idea that to avoid embarrassment or negative attention, it is often wise to conform to societal norms and expectations. It suggests that standing out or being different from the majority may invite criticism or judgment, while aligning oneself with the collective can provide a sense of safety and acceptance. The proverb encourages individuals to be mindful of their actions and behaviors, urging them to consider the potential consequences of deviating from social norms.

CHP 2. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

	Can-Do Statement	Achieved
1.	I can describe the most significant features of Dari/Persian poetry as a genre of literature.	
2.	I can explain how Dari/Persian poetry reflects the culture and history of Dari/Persian speakers.	
3.	I can identify and talk about the most famous Dari/Persian poets.	
4.	I can discuss topics that often explore through Dari/Persian poetry.	
5.	I can read an authentic Dari text and retell its main idea.	
6.	I can say a Dari proverb and explain the context in which it is used.	

CHP 2. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter by conducting IPA 2:

Chapter Objectives:

- Understand the main idea and identify supporting details in a complex and lengthy passages about *Dari literature* including poetry.

- Exchange information in conversations on *Dari literature* including poetry that I have researched, using connected sentences that may combine to form paragraphs and asking a variety of questions, often across various time frames.

- Give detailed presentation on *Dari literature* including poetry that I have researched, using a few short paragraphs, often across various time frames.

- Compare products and practices in my own and other cultures related to *Dari literature* including poetry.

CHP 2. INTEGRATED PERFORMANCE ASSESSMENT (IPA) 2

Topic: Dari Poetry and Literature

- **Interpretive Mode**

  Objective: Analyze Dari literary works to understand how they reflect social and cultural contexts, convey themes, and utilize unique literary devices.
  Activity:
  - Read selected Dari poems and excerpts from Tazkirat al-Awliya.
  - Answer guided questions such as:
    - How does Dari poetry reflect its social and cultural context?
    - Identify themes of love, loss, identity, and search for meaning in these works.
    - What distinguishes Tazkirat al-Awliya from other Dari literary works?

  Assessment:
  - Written responses to comprehension and analysis questions.
  - A short essay on the unique features of Dari poetry.

- **Interpersonal Mode**

  Objective: Discuss and interpret the significance of Dari poetry and its contributions to culture and literature.
  Activity:
  - Group discussions focusing on:
    - How Dari poets have used language and literary devices in their work.
    - The contributions of famous Dari/Persian poets to literature and culture.
    - Explore how these works help understand the history, culture, and society of Dari speakers.

  Assessment:
  - Participation in discussions, focusing on your ability to express and support your ideas.
  - Peer feedback on language use, cultural insights, and interaction skills.

- **Presentational Mode**

  Objective: Present a comprehensive understanding of the themes and cultural significance of Dari poetry and literature.
  Activity:
  - Prepare a presentation on:
    - Analysis of selected Dari poems.
    - Discussion on the contributions of Dari/Persian poets to broader literary and cultural landscapes.
  - Include reflections on how these works provide insights into Dari culture and history.

  Assessment:
  - Rubric evaluating content accuracy, language use, and presentation skills.

    - Self-evaluation focusing on presentation effectiveness and language proficiency.

- **Peer Review and Discussion (Post-Presentational Task)**
  Objective: Engage in reflective practice and constructive feedback.
  Activity:
    - Provide and receive feedback on presentations, focusing on content and delivery.
    - Group discussion to synthesize learning and reflect on the significance of Dari literature in understanding cultural diversity.
  Assessment:
    - Participation in the peer review process.
    - Contribution to the discussion with insightful and respectful commentary.

Notes to Educators:
Select culturally appropriate and accessible Dari literary works for your students. Encourage critical thinking and deep cultural understanding through these literary analyses.

CHP 2. VOCABULARY

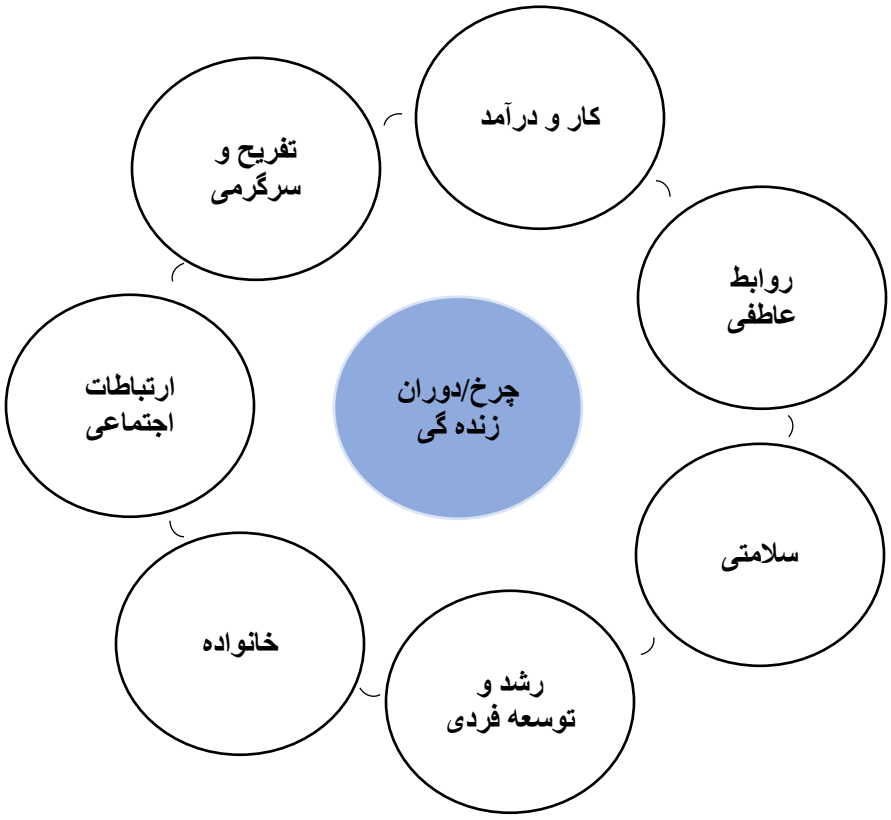
English	Transliteration	دری
branch	šāxa	شاخه
honorable	fazargwār	بزرگوار
scientist	dānašmand	دانشمند
to be useful	kār bard	کاربرد (داشتن)
to be used	asta f āda kardan	استفاده شدن/کردن
documents	madārac/asnād	مدارک/اسناد
For example,	masalan	مثلاً / به گونه مثال
art	hanar	هنر
literature	adabytā	ادبیات
word	kalama/wāža	کلمه / واژه
to remember	yād kardan	یاد کردن
ghazal	azal	غزل
parrot	toti	طوطی
nightingale / andalib	balbal/ 'andalib	بلبل / عندلیب
to speak	saxan gaftan	سخن گفتن
the first	walin/naxastin	اولین / نخستین
well known	šn āxta šada	شناخته شده
Persian speaking	pārsi go	پارسی گو
to live	zandagi kardan/zistan	زنده گی کردن / زیستن
famous	mašhur	مشهور / معروف
brave warrior	jangjoy daler	جنگجوی دلیر
effects	āsār	آثار
to remember	y ād kardan	یاد کردن
story	qesa dāstān	قصه / داستان
moral significance	ahmyt axlāqi	اهمیت اخلاقی
philosophical	falsafi	فلسفی
a symbol of wisdom	namāde az xarad	نمادی از خرد
stay on	qarār garaftan	قرار گرفتن
inseparable	jadāi nāpazir	جدایی ناپذیر
folklore	folklor	فولکلور

CHAPTER THREE

فصل اول

LIFE CYCLE

چرخ یا دوران زنده گی



LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

ADVANCED PROFICIENCY BENCHMARK

A. Interpretive Mode: I can understand the main message and supporting details on a wide variety of familiar and general interest topics across various time frames from complex, organized texts that are spoken and written.

Chapter Objectives

- Identify the underlying message and some supporting details across major time frames in descriptive informational texts regarding the Afghan *life cycle*.

B. Interpersonal Mode: **I can** maintain spontaneous spoken and written conversations and discussions across various time frames on familiar, as well as unfamiliar, concrete topics, using series of connected sentences and probing questions.

Chapter Objectives

- Exchange information and ideas in discussions on a variety of familiar and concrete academic and social topics, using a few simple paragraphs across major time frames regarding the Afghan *life cycle*.

C. Presentational: **I can** deliver detailed and organized presentations on familiar as well as unfamiliar concrete topics, in paragraphs and using various time frames through spoken or written language.

Chapter Objectives

- Tell stories about school and community events and personal experiences, using paragraphs across major time frames regarding the Afghan *life cycle*.

D. Intercultural:

- **Investigate**: In my own and other cultures, **I can** explain some diversity among products and practices and how it relates to perspectives.

- **Interact**: **I can** interact at a competent level in familiar and some unfamiliar contexts.

Chapter Objectives

- Compare products and practices in my own and other cultures concerning the Afghan *life cycle*.

LESSON 1

درس اول

LIFE CYCLE

چرخ یا دوران زنده گی

CHP 3. L 1. ESSENTIAL QUESTIONS

- What are the traditional stages of the Afghan life cycle, and how do they differ from Western models of the life cycle?
- How do Afghan cultural and religious beliefs influence the practices and rituals associated with different stages in their life?

Discuss the following questions with a partner. Write down the main points on a piece of paper.

- What are important stages of life in your culture from birth to death?
- How do the stages in the Afghan life cycle differ from Western ones?

CHP 3. L 1. FOCUS OF THE LESSON

In this lesson, you will identify and explain the traditional stages of the Afghan life cycle, and how they differ from the Western life cycle. The grammatical aspects of the lesson will focus on the present subjective (Commands, Purpose). The first part of the lesson focuses on colloquial Dari, while the second part covers standard Dari.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 3. L 1. Lesson Learning Checklist).

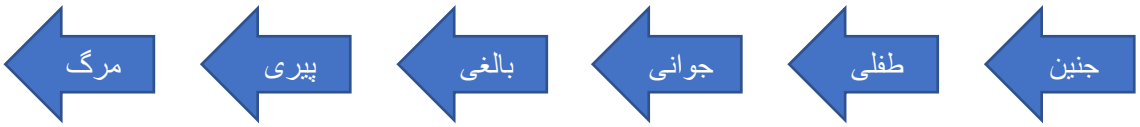
LIFE CYCLE

چرخ یا دوران زنده گی

I. COLLOQUIAL LANGUAGE ۱. زبان عامیانه

CHP 3. L 1. INTRODUCTION

Learning Activity 1. As you listen to the passage, think about traditional stages of the Afghan life cycle and how they differ from the Western life cycle. For scaffolding, synonyms of some words are provided inside brackets.



Life Cycle

چرخ یا دوران زنده گی

طبیعتاً (معمولاً) چرخه های (دوران) زنده گی فردی (شخصی) در افغانستان از گروهی به گروه دیگر متفاوت است (فرق دارد)، اما شباهت های زیادی نیز دارند. در مناطق روستایی (دهاتی)، خانواده های پرجمعیت (به ویژه تعداد مردان) هم از نظر اقتصادی (مردان بیشتر در مزارع/فارم کار می کنند یا مالداری می کنند) و هم از نظر سیاسی (جنگجویان بیشتر) مهم هستند.

خویشاوندی عنصر (رکن) اساسی زندگی افغانی است که حقوق و مسؤلیت های افراد را تعیین می کند.

جامعه افغانستان اساساً مردسالار است (اقتدار و قدرت در دست پیرمردان است) و ارث از طریق مردان انجام می شود. دخترها بعد از ازدواج به خانه شوهرشان می روند. بهترین ازدواج (عروسی) برای یک افغان ازدواج با پسر/دختر برادر/خواهر پدرش است. این عمل (کار) خانواده ها را با هم وصل کرده (یکجا ساخته) و آنها را قوی نگهمیدارد. اعضای یک خانواده معمولاً پدر، مادر، خواهر و برادر و گاهی پدرکلان و مادر کلان و عمه و عمه مجرد هستند.

زنان اختیار کمتری برای تصمیم گیری در مورد مسائل خارج از خانه دارند، اما به طور غیررسمی در تصمیم گیری های خانگی و اغلب (معمولاً) در فعالیت های غیراقتصادی مانند خرید یا فروش لوازم خانه تصمیم می گیرند.

بر اساس قوانین اسلامی، چند همسری جایز است، به این معنا که مرد می تواند تا چهار زن داشته باشد اگر بتواند که در میان آنها عدالت را رعایت کند. گاهی اوقات درگیری (مشکلات یا مشاجره) بین اعضای خانواده رخ می دهد (بوجود می آید)، اما آنها معمولاً مشکلات خود را در داخل خانه حل می کنند و نمی خواهند که افراد خارج از خانه و خانواده از مشکلات شان با خبر شوند.

Source: Dupree, 1973

Language and Culture Note 1.

Afghan Life Cycle vs. Western Life Cycle

Firstly, the Afghan life cycle چرخ یا دوران is heavily influenced به شدت تحت تاثیر قرار گرفته است by cultural and religious traditions, while Western models tend to be more individualistic and secular. For example, Afghan marriage practices often involve شامل کردن the participation of extended family. Parents or other relatives may also arrange marriages, while in the West, marriage is often seen as a personal choice between two individuals دو فرد/شخص.

Secondly, the Afghan life cycle places a strong emphasis تاکید on community and family ties, while Western models may prioritize individualism and independence. In Afghan culture, the family is seen as the fundamental اساسی unit of society, and individuals are expected to prioritize the needs of their family over their own personal desires.

CHP 3. L 1. VOCABULARY PREPARATION

Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity.

English	Transliteration	دری	
life cycle	čarx zandagi	چرخ زنده گی	۱
naturally	tabi'atan	طبیعتاً	۲
individual	anfrādi	انفرادی	۳
similarity	šabāhat	شباهت	۴
the fields	mazāra'	مزارع	۵
tending the herd	māldāri	مالداری	۶
political	syāsi	سیاسی	۷
the warrior	jangjo	جنگجو	۸
kinship	xešāwandi	خیشاوندی	۹
essential element	'ansar asāsi	عنصر اساسی	۱۰
obligation	makalafyat	مکلفیت	۱۱
the individual	fard	فرد	۱۲
patriarch	mard sālār	مردسالار	۱۳
heritage	mirās/ars	میراث/ ارث	۱۴
member	a'zā	اعضا	۱۵

Listening Strategies

Listening for Differences

Speakers often use certain expressions to tell the listener that a different example is coming. These expressions introduce a contrast between two ideas or examples. For this, speakers often use the phrases *however* / خو, *but* / اما. For example, see the following sentence from the passage:

... اما به طور غیررسمی در تصمیم گیری های خانگی و اغلب (معمولاً) در فعالیت های غیراقتصادی مانند خرید یا فروش لوازم خانه تصمیم می گیرند.

Learning Activity 3. Match the words/phrases. Look up some words online using a Dari/Persian online dictionary.

cycle	دوران
individual	فرد
political	سیاسی
economic	اقتصادی
kinship	خویشاوندی
guise	گمان کردن
obligation	مکلفیت
fights	مشاجره
laws	قوانین
authority	اختیار

Learning Activity 4. Define the words in English.

justice	عدالت
a member	عضو
have a license	جایز بودن
society	اجتماع
the right	حق
old	پیر

kotobee

Understanding the Listening

Learning Activity 5. Listen to the same passage at the beginning of the lesson (CHP 3. L 1. INTRODUCTION) and answer the following T/F questions. Write **غ** for false and **ص** for true statements.

Statement **جمله**	**True صحیح** **/ False غلط**
Individual life cycles in Afghanistan are identical across all groups.	غ
Large families are economically and politically significant in rural areas of Afghanistan.	ص
Kinship plays a crucial role in determining the rights and responsibilities of individuals in Afghan society.	ص
Afghan society is primarily matriarchal, with women holding authority and power.	غ
Inheritance in Afghanistan is typically passed through women.	غ
After marriage, Afghan girls move to their husband's house.	ص
The preferred marriage arrangement for Afghans is to marry their father's sibling's child.	ص
Women have limited decision-making authority outside of the home.	ص
Islamic law permits polygamy, allowing Afghan men to have multiple wives.	ص
Family conflicts in Afghanistan are usually resolved outside of the home, with the involvement of outsiders.	غ

Language and Culture Note 2.

Afghan Life Cycle vs. Western … Cont'd

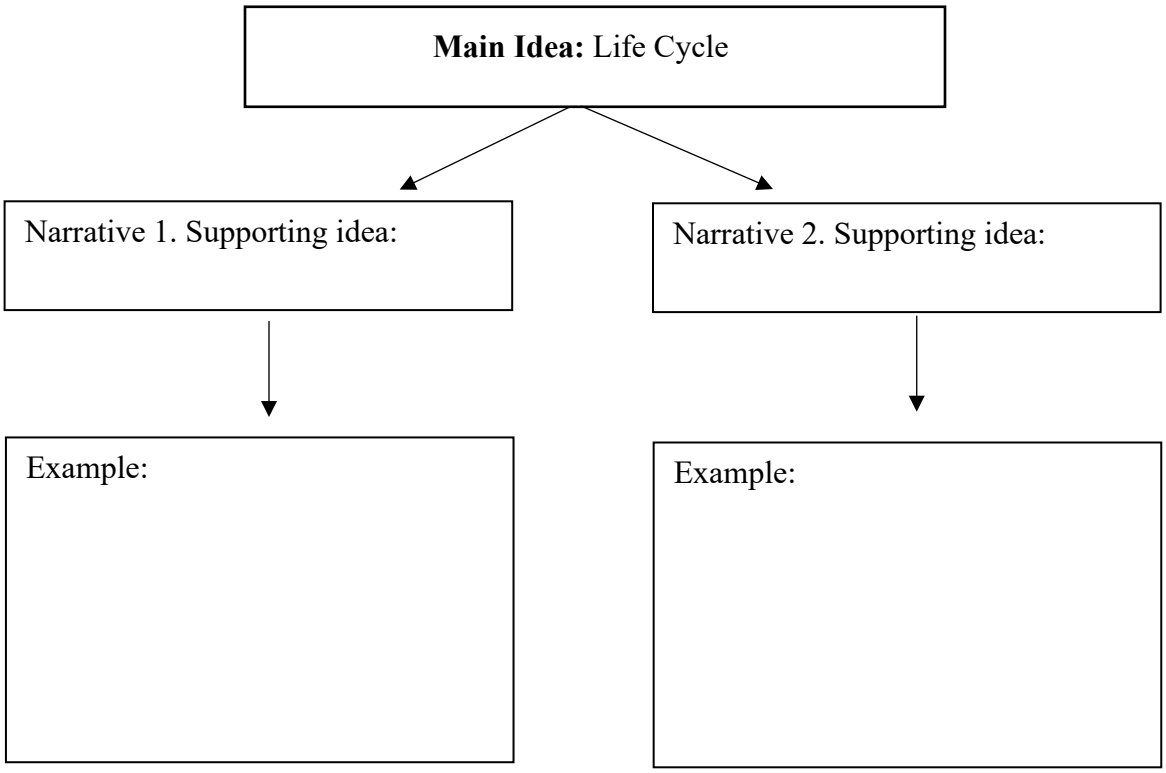
Thirdly, the Afghan life cycle tends تمایل to place a greater emphasis on traditional gender roles than Western models. For example, women are expected to be primarily responsible for domestic duties, such as cooking and cleaning, while men are expected to provide for the family financially.

Finally, the Afghan life cycle is influenced by factors such as war, displacement بی جا شدن , and poverty in ways that may not be as prominent in Western models. For example, many Afghans have experienced تجربه شده significant trauma and displacement due to conflict, which can have a profound impact on their life trajectories and experiences.

Overall, while there may be some similarities شباهت داشتن between the Afghan life cycle and Western models, the cultural and societal differences between the two mean that they are ultimately بالاخره quite distinct from one another.

Learning Activity 6. Graphic Organizer

Listen to the passage "Life Cycle." Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.



Learning Activity 7. Work with a partner or alone. Read the passage "*Life Cycle*" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Language and Culture Note 3.

Practices and Rituals Associated with Life Cycle

Afghan cultural and religious beliefs play a significant قابل توج role in shaping the practices and rituals رسم و رواج associated with different stages in the Afghan life cycle. Here are some examples:

1. Birth and infancy: In Afghan culture, the birth of a child is seen as a blessing and a cause for celebration. It is common for the child to be given a name that reflects their family's cultural or religious heritage /میراث and for prayers to be recited to protect the child from harm. In some parts of Afghanistan, it is also common for the mother and child to remain in seclusion for a period/ دوران of time after the birth to avoid evil spirits and promote healing.

CHP 3. L 1. DIRECT INSTRUCTION

Present Subjunctive: Commands, Purpose

- **Commands**

In Dari, commands can be conveyed using the second-person singular or plural subjunctive forms. Using the plural subjunctive form serves as a polite and more respectful way to give instructions. This is comparable to the English phrase 'Would you shut the door?' which is formulated as a question in the subjunctive mood but conveys a command. To add politeness to commands, it is customary to include [lutfan] «لطفآ» meaning 'please' (literally 'kindly') in such sentences.

English	Dari	
	Standard	**Colloquial**
Please shut the door.	لطفآ دروازه را بسته کنید.	لطفآ دروازه ره بسته کو.
Please go to the market.	لطفآ به بازار بروید.	لطفآ بازار برو.
Please bring some grocery.	لطفآ کمی سودا بیاورید.	کمی سودا بیار.
Please watch less TV.	لطفآ کم تلویزیون ببینید.	کم تلویزیون ببین.
Please eat [take] your medicine.	لطفآ دوا (ادویه) یتان را بخورید.	دوایته بخو.
Please do not talk too much.	لطفآ زیاد گپ نزنید.	زیاد گپ نزن.

The negative statement is form by adding the letter "na/نه/ـنـ" to the main verb. For example, below:

Please do not shut the door.	لطفآ دروازه را بسته نکنید.	لطفآ دروازه ره بسته نکو.

- **Purpose**

One common way the subjunctive is used is to convey a purpose. A standard clause is connected to the explanatory clause using the word [ke] « که » meaning 'that'. See below:

English	Dari	
	Standard	**Colloquial**
I closed the door so that thieve does not come in.	دروازه را بسته کردم که دزد به بیاید.	دروازه ره بسته کدم که دُز نه بیایه.
I secured the box so that I would not fall.	صندوق را محکم بسته کردم که نه افتد.	صندقه محکم بسته کدم که نفته.
I turned off the generator so that the children would sleep.	جنراتور را گل/خاموش کردم که اولاد ها خواب کنند.	جنراتوره گل کدم که اولادها خَو کنن.
She studies hard so that she will pass the exam.	زیاد درس میخواند که در امتحان کامیاب/موفق شود.	زیاد درس میخواند که د امتحان کامیاب شوه.

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Learning Activity 8. Select the most appropriate phrase to make the Present Subjunctive. Multiple options are possible. Use standard Dari.

۱	درس _____ (خواندن).	Study!
۲	برایشان _____ که شعر جنگی کنند. (گفتن)	Tell them to do a poetry competition.
۳	دروازه خانه را _____ . (بسته کردن)	Close the house door.
۴	لطفاً تلویزیون را _____. (خاموش کردن)	Please turn off the TV.
۵	لطفاً به دیدن او _____ . (رفتن)	Please go to visit him.

Key:

۱	۲	۳	۴	۵
بخوانید	بگویید	بسته کنید	خاموش کنید	بروید

Learning Activity 9. Write the following sentences in Dari using the present subjunctive with the appropriate form of the verb. Use an online Dari/Persian dictionary to look up any necessary words.

I study hard to pass the exam.		۱
Please ask them not to lie.		۲
Please purchase this poetry book.		۳
I read Rumi's poems to gain a better understanding of Dari poetry.		۴
Please provide an explanation of Dari literature.		۵

Learning Activity 10. Create a short text using the present subjunctive covered in this lesson. Use Vocaroo | Online voice recorder to record yourself reading the text. Then, share the link with your teacher or classmates for feedback. Look up words you do not know using an online Dari/Persian dictionary.

CHP 3. L 1. ESSENTIAL QUESTIONS

- What are the key cultural practices and beliefs surrounding "Birth to Childhood" in Afghan culture?

Source: Giving birth under the Taliban - BBC News

Learning Activity 11. Before you read the text on the next page, discuss the following questions with a partner.

- What are the traditional birthing practices in Afghan culture?
- What are the most common customs and traditions associated with naming ceremonies in Afghanistan?

Reading Strategies

Scanning

Before you read for detail, scan the text to look for specific information, such as headings, bolded words, graphics, and the first few words of each paragraph. This will help you get a sense of the structure of the text.

CHP 3. L 1. READING

Learning Activity 12. Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside the brackets. You can also look up some words using an online dictionary.

Birth to Childhood

از بدو تولد تا کودکی

کودک از بدو (شروع) تولد ادغام (یکی شدن) کامل خود را در گروه خود آغاز (شروع) می کند. هر روستا (قریه) یا قبیله کوچی معمولا حداقل (کم از کم) یک دایه یا پرستار موجود می باشد که در زایمان کودک (تولد طفل) کمک کند. وقتی اولین فرزند (اولاد) به دنیا می آید، خانواده تا جایی که می توانند جشن می گیرد، به خصوص اگر فرزند پسر باشد. به گفته افغان ها، فرزند پسر نشان دهنده قدرت و توانمندی پدر و باروری مادر است. فرزند پسر به خانواده وارث می دهد و از همه مهمتر - برای خانواده افتخار می آورد. در جشن تولد فرزند، تفنگ شلیک (فیر) می شوند، دهل نواخته میشود (دهل زده میشود) و به فقرا (اشخاص غریب) غذا داده می شود. بعضاً خانواده ها هنگام (در وقت) تولد فرزند دختر جشنی برگزار نمی کنند. آنها فکر میکنند که برگزار نکردن جنش باعث میشود که ارواح شیطانی از طفل دور شود.

معمولاً در روز سوم تولد، نام رسمی نوزاد (طفل) به او داده می شود. قبل از روز سوم، خانواده کودک را با نام های دیگری صدا می کنند. اکثر مردم معتقدند (فکر میکنند) که این کار برای جلوگیری از آسیب (ضرر) ارواح شیطانی به کودک است.

یک شخص مذهبی (معمولاً ملا) چهار بار در گوش کودک آذان می دهد (آذان میگوید): الله اکبر! (الله اکبر!)، فرزند را از نسب اش (اجداد) آگاه می کند (خبر می کند) و او برایش دعا میکند که مسلمان خوب به بار آید (شود). ملا ممکن است نام فرزند را بگذارد، اما اغلب برادر بزرگ پدر (کاکای کودک) در مورد نام تصمیم می گیرد، به خصوص اگر فرزند پسر باشد.

افغان‌های شهری معمولاً در شب ششم پس از تولد جشن برگزار می‌کنند. این مراسم شبیه (مانند) به مراسم حمام نوزاد (بی بی شاور) است که در کشورهای غربی (مانند ایالات متحده آمریکا) رواج دارد. اقوام و دوستان برای نوزاد هدایا (تحفه ها) می آورند و بسیاری از فعالیت ها خوشی (آواز خواندن، رقصیدن) در اتاق زنان انجام می شود. گاهی (بعضاً) در این مراسم کودک نام خود را می گیرد. کودک، صرف نظر از جنسیت اش، در کنار مادر، در اتاق زنان، می ماند. مادران تا یک یا دو سالگی به نوزاد خود شیر می دهند.

توجه:
بی بی شاور (سنت غربی) قبل از تولد کودک انجام می شود، اما در فرهنگ افغانستان محفل یا جشن شب شش بعد از تولد انجام می شود.

Source: Dupree, 1973

CHP 3. L 1. AFTER READING

Reading Strategies

Active Reading

As you read, actively engage with the text by asking questions, making connections, and summarizing key points. This will help you better understand and remember what you are reading.

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Understanding the Reading

Learning Activity 13. Check your understanding of the reading by choosing whether the following statements are true/صحیح (ص) or false/غلط (غ). You can look up words using an online dictionary. According to the passage:

	Statement جمله	True صحیح / False غلط
1.	In Afghan culture, every village or nomadic group has at least one midwife or nurse to assist in childbirth.	ص
2.	Afghan families celebrate the birth of a child, particularly if it is a boy, as it represents strength and capability of the man/father.	ص
3.	Celebrations for the birth of a girl child are typically not observed, as it is believed that not holding a party will protect the child from evil spirits.	ص
4.	The official name of the baby is usually given on the third day after birth to prevent harm from evil spirits.	ص
5.	A religious person, often a mullah, calls the adhan (call to prayer) four times in the child's ear and prays for the child to become a good Muslim.	ص
6.	The father's elder brother, particularly if the child is a boy, typically decides on the name of the child.	ص
7.	Urban Afghans celebrate on the sixth night after a child's birth, similar to the baby shower tradition in Western countries.	غ
8.	Relatives and friends bring gifts to the baby during the celebration on the sixth night after birth.	غ
9.	The celebration on the sixth night after birth is held in the women's room, with activities like singing and dancing taking place.	ص
10.	Mothers breastfeed their babies until they are one or two years old in Afghan culture.	ص

Learning Activity 14. Work with a partner or alone. Read the article "Birth to Childhood" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Learning Activity 15. Check Your Understanding

Work with a partner or alone and write in Dari a few essential facts related to "Birth to Childhood" in your own words.

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Learning Activity 16. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, form, singular/plural form of nouns, etc.).

آذان	خانه	فقرا	نامگذاری	شب شش

۱ در افغانستان بشتر اطفال در _____ تولد میشوند.

۲ در فرهنگ افغانها، _____ کودک سه یا شش روز بعد از تولد انجام میشود.

۳ در مراسم تجلیل تولد کودک، خانواده به _____ غذا می دهند.

۴ معمولاً ملا در گوش طفل _____ می گوید.

۵ محفل _____ مشابه به محفل بی بی شاور است، اما این جشن بعد از تولد برگزار میشود.

Key:

۱	۲	۳	۴	۵
خانه	نامگذاری	فقرا	آذان	شب شش

CHP 3. L 1. APPLYING KNOWLEDGE

Learning Activity 17. Refer to both "Birth to Childhood" passages. Work with a partner or alone. Write an email in Dari to a friend and tell them about some practices related to childbirth in Afghan culture. Also, mention if anything in the passage has surprised you. Use an online Dari/Persian dictionary to look up some words.

CHP 3. L 1. ANALYZING

Comparing Cultural Perspectives

Learning Activity 18. Compare *birth to childhood* experiences in Afghan culture with those of your own culture. What similarities and differences do you notice? Write your finds in Dari.

CHP 3. L 1. EVALUATING

Learning Activity 19. Work with a partner or alone. Describe traditional stages of the Afghan life cycle and explain how they differ from Western stages. Make sure to look up some information online to enhance your knowledge.

Language and Culture Note 4.

Practices and Rituals …Cont'd

2. Childhood: Childhood in Afghan culture is seen as a time of learning and play. Children are often encouraged تشویق کردن to socialize with others in their community and learn the values and traditions دودونه of their culture. In some parts of Afghanistan, boys may attend religious schools or madrasas to learn about Islam and the Arabic language.

3. Adolescence: Adolescence جوانی is an important stage in Afghan culture, particularly for girls. It is during this time that girls may have their first menstruation حیض، , which is seen as a sign of maturity and readiness for marriage. In some parts of Afghanistan, girls may be secluded or kept separate from male relatives during this time.

CHP 3. L 1. CRITICAL THINKING

Learning Activity 20. Research on the internet or brainstorm with your partner. Examine the historical or social reasons for certain rituals or ceremonies in the Afghan life cycle. Discuss how the concept of individualism in Western culture influences life cycle stages and how being community orientated affects the Afghan life cycle? Write your findings in the following space:

CHP 3. L 1. CREATING

Learning Activity 21. Drawing on your current knowledge and understanding, produce a brief video in Dari. Focus on illustrating how Afghan cultural and religious beliefs shape the practices and rituals observed at various stages of the life cycle. To enrich your presentation, research additional information online.

Learning Activity 22. Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

متل دری

DARI PROVERB

تا طفل گریه نکنه (نکند)، مادر شیر نمیته (نمی دهد).

Transliteration: tā tafl garya nakanad mādar šir nameta.

Literal: If the child does not cry, the mother will not give it milk.

Meaning: The proverb implies that the mother responds to the child's cry as an indication of its need for nourishment or care. Metaphorically, the proverb can be applied to various situations beyond parenting. It signifies the importance of effectively communicating one's needs or desires in order to receive assistance or attention from others. It suggests that remaining silent or passive may result in being overlooked or not receiving the desired outcome.

CHP 3. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

	Can-Do Statement	Achieved
1.	I can provide general information about the Afghan life cycle.	
2.	I can talk about birth to childhood in the context of Afghan culture and explain how rituals differ from Western culture.	
3.	I can present some superstition beliefs related to childbirth.	
4.	I can write a short Dari text and discuss the first stages a child goes through in the first days of their life.	
5.	I can read an authentic Dari text and retell its main idea.	
6.	I can say a Dari proverb and explain the context in which it is used.	

LESSON 2

درس دوم

DEATH AND INHERITANCE

مرگ و ارث

CHP 3. L 2. ESSENTIAL QUESTIONS

- How is death perceived in Afghan culture, and what are the beliefs and customs surrounding it?
- What role do family and community members play in the mourning and burial process in Afghan culture?

Discuss the following question with a partner. Write down the main points on a piece of paper.

- What are some common rituals or practices associated with death in Afghan culture, such as funerals or memorial services?

CHP 3. L 2. FOCUS OF THE LESSON

In this lesson, you will identify and explain how Afghans perceive death and what are some beliefs and customs surrounding it. The grammatical aspect of the lesson will focus on the present subjective: supposition. The first part of the lesson focuses on colloquial Dari, while the second part covers standard Dari.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 3. L 2. Lesson Learning Checklist).

DEATH AND INHERITANCE

مرگ و ارث

I. COLLOQUIAL LANGUAGE ۱. زبان عامیانه

CHP 3. L 2. INTRODUCTION

Learning Activity 1. As you listen to the passage, think about how the Afghan culture views death in relation to religious beliefs, such as Islam. For scaffolding, synonyms of some words are provided inside the brackets.

Death and Inheritance

مرگ و ارث

مرگ، مانند زنده گی، یک عمل رایج (معمول) اس. هنگامی که یک شخص به مرگ نزدیک میشه، مردم به ویژه (بخصوص) زنان شروع به گریه می کنن. یک تعداد به آرامی و خاموشی قرآن می خوانن. با وجودیکه (اگر چه) اسلام مردم را در وقت غم به صبر و آرامش دعوت میکنه، بسیاری از زنان چیغ (فریاد) می زنن، گریه می کنن و بر سر و روی خودن می زنن. همسایه ها برای ابراز (اظهار) همدردی (غم شریکی) غذا و مواد غذایی و پول می فرستن.

پس از مرگ ، نزدیکترین اقوام جسد میت را می شوین (شست و شو می کنند)، ملا یا یک شخص مذهبی آنها را در شستو شو با هدایات لازم کمک می کنه. اگر متوفی زن باشه، شست و شو از طرف زنان صورت میگیره. روی جسد مرحوم عطر گلاب پاشیده میشه که جسد بوی خوش و گوارا داشته باشه.

بدن متوفی (سر تا پا) را در یک تکه یا سان سفید (کفن) می‌پیچن و انگشت شست پا را می‌بندن، به مسجد می‌برن و نماز جنازه را می‌خوانن. نماز جنازه بعضآ به جای مسجد در هدیره (قبرستان) اجرا میشه. بعد از نماز مرده دفن می شه.

دفن کردن باید قبل از غروب آفتاب (در روز) انجام شوه، نه در شب. اگر کسی شب بمیره، او را در خانه یا سرد خانه نگهداری نموده و سپس فردا قبل از غروب آفتاب دفن میکنن.

بعد از دفن، ملا و اعضای خانواده یا دوستان مرحوم از متوفی به خوبی یاد کرده و برایش دعا میکنن که خداوند او را ببخشد و بهشت را نصب اش بگرداند. مردم با گفتن نّا لله وإنّا إليهِ رَاجعُون (ما از آن خدا هستیم و به سوی او باز خواهیم گشت) به خانواده و بستگان آن مرحوم تسلیت می‌گوین.

نکته: نماز جنازه واجب است و باید قبل از دفن اجرا شود. این نماز چهار تکبیر (الله اکبر) دارد. رکوع و سجده نداره و بصورت استاده ادا میشود.

Source: Dupree, 1973

Language and Culture Note 1.

Afghan Cultural Attitudes Towards Death

Afghan cultural attitudes towards death are shaped by Islamic beliefs, which emphasize the importance of preparing for the afterlife and seeking God's mercy and forgiveness بخشش . In Afghan culture, death is viewed as a natural part of life and is often seen as a transition to a higher state of existence.

Compared to Western cultures, which tend تمایل to view death as a taboo subject and often avoid talking about it, Afghan culture tends to openly discuss and acknowledge death as a part of life. In Afghan culture, mourning and funeral rituals are communal events, with family members and community members coming together to support the grieving غمگین family.

CHP 3. L 2. VOCABULARY PREPARATION

Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial and standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دری	
heritage	mirās	میراث	۱
death/dying	marg	مرگ	۲
cry	garyān kardan	گریان کردن	۳
peace and tranquility	sabr kardan	صبر کردن	۴
relatives	xešāwandān/aqārab	خویشاوندان / اقارب	۵
sympathy	ğamšariki	غم شریکی	۶
the dead	marda/matawafā	مرده / **متوفی، میت، مرحوم**	۷
prayer	namāz janāza	نماز جنازه	۸
consolation	tasalyat gaftan	تسلیت گفتن	۹
screaming	čiğ zadan/faryād kardan	چیغ زدن / **فریاد کردن**	۱۰
to be scattered	pāš dādan	پاش دادن	۱۱
burial	dafn kardan	دفن کردن	۱۲
the shroud	kafan	کفن	۱۳
funeral	janāza	جنازه	۱۴
the mosque	masjad	مسجد	۱۵

Listening Strategies

Listening for Differences

To better understand a conversation, pay close attention to the nuances of what someone is saying, with a focus on identifying and understanding differences in perspectives, opinions, or experiences. This approach to listening requires an open mind and a willingness to learn from others, even if their viewpoints may be different from one's own.

One key aspect of listening for differences is active listening, which involves giving the speaker one's full attention. Another important aspect of listening to differences is recognizing and respecting cultural differences.

Learning Activity 3. Match the meanings of the words and phrases.

sympathy	غم شریکی
prayer	نماز
the deceased	مرحوم
to bury	دفن کردن
the dead	مرحوم
the shroud	کفن
funeral	جنازه
death	مرگ
crying	گریه
to express condolences	تسلیت گفتن

Learning Activity 4. Define the words in English.

mosque	مسجد
to bury	دفن کردن
heritage	میراث
death	مردن
shouting	چیغ زدن
sheikh	ملا

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Understanding the Listening

Learning Activity 5. Listen to the same passage at the beginning of the lesson (CHP 3. L 2. INTRODUCTION) and answer the following T/F questions. Write **غ** for false and **ص** for true statements.

Statement **جمله**	**True صحیح** **/ False غلط**
When a person dies, neighbors and friends send food, money, and sympathy to the deceased family.	ص
In Afghan culture, death is a public act/event.	ص
The dead body is washed before it is buried.	ص
It is considered the ethical and religious responsibility of Afghans to attend burial rituals, including the Jinazhah prayer.	ص
Ceremonies are held exactly the same way for a dead woman as they are for a man.	غ
A body can be buried at night.	غ
If a person dies at night, he or she must be buried after sunrise.	ص
A dead body is covered entirely in a white shroud.	ص
After washing the body, the Jinazah prayer is performed.	ص
The Jinazah prayer is performed only in a mosque.	غ

Language and Culture Note 2.

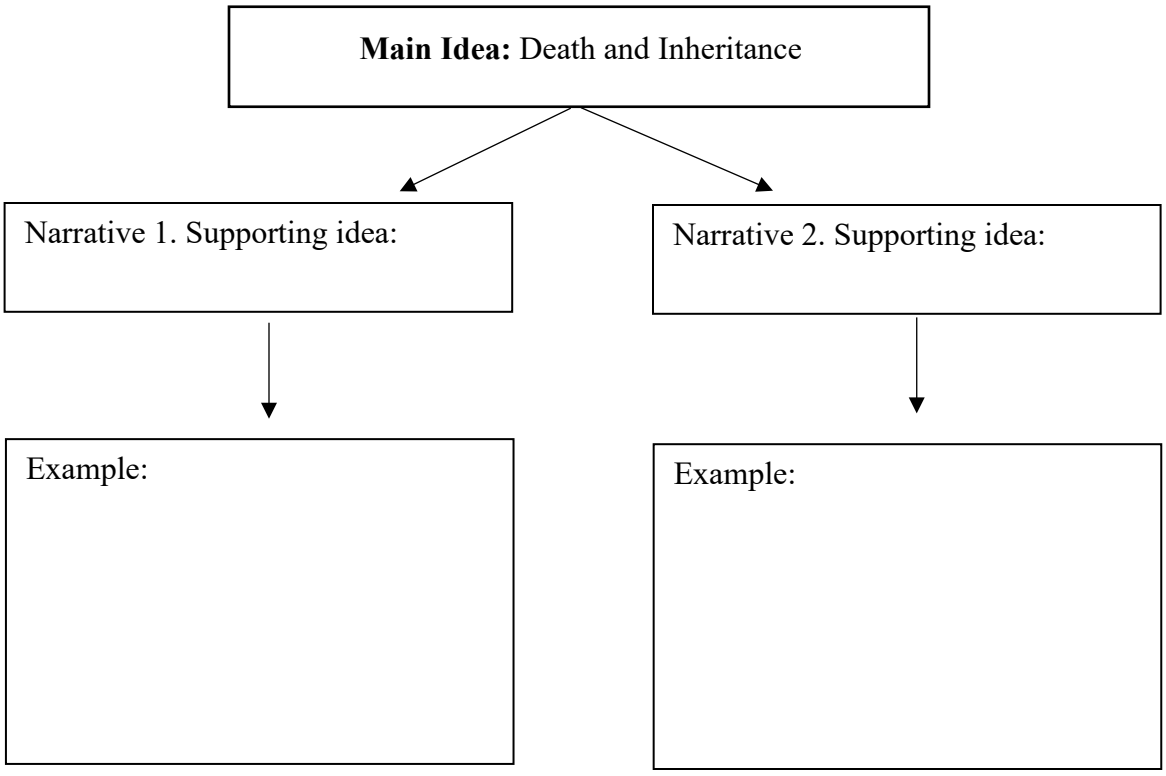
Traditional Practices or Customs Related to Death

In Afghan culture, death is a significant event that is marked by several traditional practices and customs. Some of the key practices and customs related to death that are still observed today include:

- Washing the body: The deceased's مرحوم body is washed and prepared for burial دفن according to Islamic tradition. Family members and close friends are often involved in this process.
- Shrouding: The body is then wrapped in a white shroud, which symbolizes purity and equality in death.
- Funeral prayer: A funeral prayer, known as Salat al-Janazah, is performed ادا کردن in a mosque or other appropriate place of worship. An Imam or other religious leader leads this prayer.

Learning Activity 6. Graphic Organizer

Listen to the passage "Death and Inheritance." Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.



Learning Activity 7. Work with a partner or alone. Read the passage "Death and Inheritance" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Language and Culture Note 3.

Traditional Practices … Cont'd

- Burial: The body is buried in a simple grave قبر ساده , with the head facing Mecca. Family members and friends may help with digging the grave and placing the body inside.
- Mourning period: Family members observe a period of mourning ماتم کردن , known as 'aza, for up to 40 days after the death. During this time, they may refrain from certain activities, wear black clothing, and receive condolences from visitors.

These traditional practices and customs related to death in Afghan culture have evolved over time, with some changes reflecting the impact of modernization and cultural influences from outside Afghanistan. For example, in urban areas, funeral services may be held in modern funeral homes rather than mosques, and embalming/ مومیایی کردن may be performed to preserve the body for a longer period.

In addition, some families may choose to hold memorial services or other commemorative events to honor the deceased, which were not traditionally part of Afghan culture. However, many of the core practices and customs related to death in Afghan culture remain deeply rooted in Islamic tradition and continue to be observed by Afghan families today.

CHP 3. L 2. DIRECT INSTRUCTION

Present Subjective: Supposition

In the Dari language, when someone is asked to consider a hypothetical situation, it is common to use the phrase "**فرض کنید که**" (pronounced [farz ku naed ke]), which translates to "suppose that" or "imagine that."

This phrase is typically followed by a verb in the subjunctive mood, a grammatical mood used to express various states of unreality, such as doubt, possibility, necessity, or actions that have not yet occurred.

The phrase "**فرض کنید که**" functions similarly to an if-clause in English; however, it specifically instructs the listener to consider a certain circumstance. The emphasis is on creating a hypothetical scenario for the purpose of discussion or exploration. The clause containing the phrase "**فرض کنید که**" is a dependent clause that must be followed by an independent clause.

See below:

English	Dari	
	Standard	**Colloquial**
Suppose I have a lot of money, what should I buy you?	فرض کنید که من پول زیاد دارم، برایت چه بخرم؟	فرض کو که مه زیاد پیسه دارم، برت چی بخرم؟
Suppose we cannot participate in the funeral, then what should we do?	فرض کنید که در جنازه شرکت کرده نمیتوانیم، چه می کنیم؟	فرض کنیم که ده جنازه رفته نمیتانیم، باز چی می کنیم؟

To discuss a hypothetical situation in the future tense, the word **که** / 'ke' is replaced with **اگر** / 'agar'. The verb also changes to match the tense of the sentence. However, in standard Dari, natives often use both **که** / 'ke' and **اگر** / 'agar'.

English	Dari	
	Standard	Colloquial
Suppose I have a lot of money, what should I buy you?	فرض کنید اگر من پول زیاد داشته باشم، برایت چه بخرم؟ فرض کنید که اگر من پول زیاد داشته باشم، برایت چه بخرم؟	فرض کو اگه مه زیاد پیسه داشته باشم، برت چی بخرم؟
Suppose we cannot participate in the funeral, then what should we do?	فرض کنید اگر در جنازه شرکت کرده نتوانیم، چه کنیم؟ فرض کنید که اگر در جنازه شرکت کرده نتوانیم، چه کنیم؟	فوض کنیم اگه ده جنازه رفته نه تانیم، باز چی کنیم؟

Learning Activity 8. Write the following sentences in Dari. Use standard language. Use an online Dari/Persian dictionary to look up any necessary words.

Suppose they do not come; what should we do?

Pretend, if it rains, what other options will we have?

Suppose you die; who will comfort your family?

Suppose I cannot attend the funeral; what should I do?

Suppose a poor person cannot afford the cost of burial; what should they do?

Learning Activity 9. Create 4-5 sentences using present subjunctive covered in this lesson. Then, use Vocaroo | Online voice recorder to record yourself reading the sentences. Share the link with your teacher or classmates for feedback. Look up some words you do not know using an online Dari/Persian dictionary.

CHP 3. L 2. ESSENTIAL QUESTIONS

- How do traditional practices and cultural beliefs in Afghanistan influence perceptions and rituals associated with death and burial?

Learning Activity 10. Before you read the text on the next page, discuss the following question with a partner.

- What are some traditional practices or customs related to death in Afghan culture that are still observed today, and how have they evolved over time?

Reading Strategies

Activating Prior Knowledge

Recall what you already know about the topic or subject you will read about and make connections between what you know and what you will learn.

CHP 3. L 2. READING

Learning Activity 11. Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside the brackets. You can also look up some words using an online dictionary.

Death and Inheritance
قبر و میراث

قبرها باید شش فوت عمق (چقری) داشته باشند. در قبر معمولاً پاها به سمت (طرف) جنوب، سر به سمت شمال و صورت (روی) به سمت شهر مقدس (مکه در عربستان) قرار داده میشود. قبر حدود (تقریباً) دو یا سه فوت ارتفاع (بلندی) دارد. خانواده های که وضع اقتصادی خوبی دارند قبر های اعضای خانواده خود را از خشت پخته می سازند.

یک پتو یا چادر روی جسد مرده قرار می گیرد. بعد از اینکه جسد میت (شخص فوت شده) در قبر گذاشته شد، روی قبر را با یک سنگ مستطیل شکل که بنام سنگ لحد یاد میشود می پوشانند. ابتدا (در اول) عزاداران (خانواده و بستگان) میت با دست یک مشت خاک در قبر می ریزند و سپس (بعداً) سایر افرادی که در هدیره (قبرستان) حضور دارند این کار را انجام می دهند. بعداً قبر با خاک پوشانیده میشود.

دو تخته سنگ که سر و پا میت را نشان میدهد بروی قبر گذاشته میشوند. سنگهای سر قبر مرده مذکر (مرد) بصورت (به شکل) عمودی وسنگ های سر قبر مرده مونث (زن) بشکل موازی قرار داده میشوند.

سوانح (زندگی نامه) کوتاهی از شخص متوفی اغلب بر روی سنگ قبر نوشته می شود. گاهی اوقات سنگ های قبر جا برای روشن کردن شمع می داشته باشند، به خصوص اگر متوفی یک فرد مذهبی یا یک شخصیت قابل احترام در جامعه باشد.

اعضای خانواده متوفی پس از دفن، بعضی مراسم دیگری را باید تکمیل کنند که بعضاً این مراسم تا یکسال دوام می کند. یکی از مراسم، برپا کردن (انجام دادن) شبه جمعه گی است. دوستان و اقوام عصر پنج شنبه در منزل (خانه) متوفی جمع می شوند و به تلاوت (خواندن) قرآن می پردازند. خانواده فرد متوفی معمولاً پلو (برنج و سایر غذاها) را برای شرکت کنندگان/مهمانان آماده می کنند. این مراسم در طی یک ماه {چهار شبه جمعه گی) انجام میشود. معمولاً هر هفته یکی از اعضای خانواده مصارف تهیه غذا را بدوش (عهده) میگیرد.

خانواده های ثروتمند ملاها را برای دعا برای روح متوفی به مدت یک سال استخدام می کنند تا مراسم قرآن خوانی را انجام دهند برای شخص فوت شده دعا کنند. در روز چهلم تشییع جنازه، اقوام و دوستان نزدیک دوباره به هدیره شخص فوت شده می روند و برای روح او دعا میکنند. بعداً اشتراک کننده گان برای صرف غذا به خانه متوفی بازمی‌گردند.

یک سالگی در خانه ای متوفی تجلیل میشود و دوستان برای آخرین مراسم می آیند. دوستان نزدیک و اعضای خانواده به زیارت قبر می روند، روی قبر آب می پاشند و گل می گزارند.

زندگی باید ادامه داشته باشد. خانواده در مورد ارث (معمولاً زمین و پول) شخص متوفی تصمیم می گیرند. نسبت ارث به نفع مرد است، یعنی پسران متوفی دو سهم و دختران یک سهم می‌گیرند. با این حال، دختران معمولا وسایل خانه بیشتری دریافت می کنند. پسر بزرگ اغلب زمینی برای زراعت می گیرد. پسران کوچکتر اغلب در عوض زمین پول نقد دریافت می کنند، یا چند برادر با هم یکجا روی زمین کار می کنند و درآمد آن را تقسیم می کنند. مهریه دختران مجرد را برادران بزرگتر تا زمان ازدواج نگهمیدارند.

Source: Dupree, 1973

CHP 3. L 2. AFTER READING

Reading Strategies

Retelling

Work with a partner or alone and retell the story or main ideas of the text in your own words, focusing on the most important events or ideas. If you work alone, write the main ideas of the text on a piece of paper.

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Understanding the Reading

Learning Activity 12. Check your understanding of the reading by choosing whether the following statements are true/صحیح (ص) or false/غلط (غ). You can look up words using an online dictionary. According to the passage:

	Statement جمله	True صحیح / False غلط
1.	Afghans prefer to bury their dead facing Mecca (a holy city in Saudi Arabia).	ص
2.	Those who can afford it spend lavishly on their family member's grave.	ص
3.	A parallel foot and headstone mean that the deceased is a female.	ص
4.	Funeral ceremonies continue long after a family member's death.	ص
5.	After a death, family members and relatives gather each Thursday evening in the deceased's house to recite from the Quran and pray for the deceased's soul.	ص
6.	On the 40th day of death, more relatives and friends come together.	ص
7.	Some rituals, such as Thursday evening and the 40th death day celebration, are more culturally motivated than Islamic based.	ص
8.	For inheritance, daughters receive half of what sons receive.	ص
9.	The deceased's daughter(s) usually receives household goods too.	ص
10.	Daughters receive the same portion of the inheritance as sons.	غ

Learning Activity 13. Work with a partner or alone. Read the article "Death and Inheritance" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Learning Activity 14. Check Your Understanding

Work with a partner or alone and write in Dari a few essential facts related to "Death and Inheritance" using your own words.

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Learning Activity 15. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, form, singular/plural form of nouns, etc.).

غذا	دوبرار	قرآن خوانی	سوانح	شمع

۱ خانواده های که توان مالی دارند، _____ شخص فوت شده را روی قبر او می نویسند.

۲ بعضی مردم روی قبر _____ روشن می کنند.

۳ معمولاً بسیاری از مردم در شبه جمعه محفل _____ را برپا می کنند.

۴ هر وقت که دوستان و اقارب نزدیک در خانه متوفی جمع میشوند، خانواده متوفی باید _____ آماده کند.

۵ نسبت میراث پسران _____ نسب میراث دختران است.

Key:

۱	۲	۳	۴	۵
سوانح	شمع	قرآن خوانی	غذا	دوبرار

CHP 3. L 2. APPLYING KNOWLEDGE

Learning Activity 16. Refer to both "Death and Inheritance" passages. Work with a partner or alone. Write a short email in Dari to a friend and tell them about customs and beliefs surrounding death in Afghan culture. Also, mention if anything in the passage has surprised you. Use an online Dari/Persian dictionary to look up some words.

CHP 3. L 2. ANALYZING

Comparing Cultural Perspectives

Learning Activity 17. Compare *Death and Inheritance* practices in Afghan culture with those of your own. What similarities and differences do you notice? Write your findings in Dari.

CHP 3. 2. EVALUATING

Learning Activity 18. Work with a partner or alone. Describe how the Afghan culture views death in relation to religious beliefs, such as Islam. Make sure to look up some information online to enhance your knowledge.

Language and Culture Note 4.

The Concept of Afterlife

Afghan culture, like many other cultures, has varying beliefs about the concept of an afterlife. Most Afghans are Muslims, and Islam teaches that there is an afterlife in which people are judged based به اساس on their deeds in life.

According to Islamic belief باور, after death, a person's soul is judged by Allah and sent either to Jannah (heaven) جنت or Jahannam دوزخ (hell) based on their deeds in life. Afghans believe that it is important to live a righteous life and perform good deeds to ensure a place in Jannah.

Afghan culture also places a high value ارزش on the role of ancestors and the idea that they continue to watch over and guide their living descendants. Many Afghans believe that the actions of their ancestors can affect their own lives, and they may perform rituals and ceremonies مراسم to honor and appease them.

CHP 3. L 2. CRITICAL THINKING

Learning Activity 19. Research on the internet or brainstorm with your partner. Explore ways that the Afghan perspective on inheritance differs from Western or non-Afghan perspectives you are familiar with and explain what challenges might arise in cross-cultural interactions related to these sensitive topics. Write your findings in the following space:

CHP 3. L 2. CREATING

Learning Activity 20. Utilizing your current knowledge and skills, develop an informational sheet in Dari. Detail the roles that family and community members assume during the mourning and burial processes in Afghan culture. Additionally, explore how Afghan culture perceives death in the context of gender, age, and other social factors. For a more comprehensive understanding, conduct some online research.

Learning Activity 21. Read the proverb. Work with a partner or alone to look up 'خدا کفن کش سابق را بیامرزد' on Google. Read the story behind this Dari saying. Write down your understanding of how this saying emerged in the space below.

متل دری

DARI PROVERB

خدا کفن کش سابق را ببخشه (ببخشد).

Transliteration: xadā kafan kaš sābaq rā bebaxša.

Literal: May God have mercy on the former shroud puller.

Meaning: When the actions of a successor are more reprehensible than the predecessor, people use this phrase. That is, the latter is more intense and crueler compared to the former.

CHP 3. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

	Can-Do Statement	Achieved
1.	I can understand and explain some traditional practices or customs related to death in the Afghan culture.	
2.	I can exchange ideas and explain the rationale behind practices related to inheritance after death in the Afghan culture.	
3.	I can present on how Afghans' attitudes toward death compare to those of other cultures or religions.	
4.	I can write a short paragraph about death and inheritance in the Afghan culture.	
5.	I can read an authentic Dari text and retell its main idea.	
6.	I can say a Dari proverb and explain the context in which it is used.	

CHP 3. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter by conducting IPA 3:

Chapter Objectives:

- Understand the main idea and identify supporting details in a complex and lengthy passage about the Afghan *life cycle.*

- Exchange information in conversations on the Afghan *life cycle* that I have researched, using connected sentences that may combine to form paragraphs and asking a variety of questions, often across various time frames.

- Give a detailed presentation on the Afghan *life cycle* that I have researched, using a few short paragraphs, often across various time frames.

- Compare products and practices in my own and other cultures related to the Afghan *life cycle.*

CHP 3. INTEGRATED PERFORMANCE ASSESSMENT (IPA) 3

Topic: Life Cycle in Afghanistan

- **Interpretive Mode**

  Objective: Analyze various sources to understand the traditional stages of the Afghan life cycle and how they differ from Western models.
  Activity:
  - Read articles, watch documentaries, or listen to podcasts about life cycle rituals in Afghan culture.
  - Answer guided questions such as:
    - What are the traditional stages of the Afghan life cycle?
    - How do Afghan cultural and religious beliefs influence these stages?

  Assessment:
  - Written responses to comprehension questions.
  - A reflective essay in Dari comparing Afghan life cycle stages with those in Western cultures.

- **Interpersonal Mode**

  Objective: Discuss the cultural practices and beliefs surrounding birth, childhood, death, and mourning in Afghan culture.
  Activity:
  - Group discussions focusing on:
    - Key cultural practices and beliefs from birth to childhood in Afghan culture.
    - Perceptions of death and the mourning process in Afghan culture.
    - The role of family and community in these life stages.

  Assessment:
  - Participation in discussions, emphasizing your ability to express and support your ideas.
  - Peer feedback on language use, cultural understanding, and interaction skills.

- **Presentational Mode**

  Objective: Present a comprehensive understanding of how traditional practices and cultural beliefs in Afghanistan influence life cycle stages.
  Activity:
  - Prepare a presentation covering:
    - The different stages of the life cycle in Afghan culture.
    - How these stages are influenced by cultural and religious beliefs.
    - The role of community in birth, childhood, and mourning rituals.

  Assessment:
  - Rubric evaluating content accuracy, language use, and presentation skills.
  - Self-evaluation focusing on presentation effectiveness and language proficiency.

- **Peer Review and Discussion (Post-Presentational Task)**

  Objective: Engage in reflective practice and constructive feedback.
  Activity:
  - Provide and receive feedback on presentations, focusing on content and delivery.
  - Group discussion to synthesize learning and reflect on the cultural significance of life cycle rituals in Afghan culture.

  Assessment:
  - Participation in the peer review process.
  - Contribution to the discussion with insightful and respectful commentary.

Notes to Educators:
Select culturally appropriate and accessible materials that provide insight into the Afghan life cycle. Encourage students to explore the complexities of these cultural practices with sensitivity and respect.

CHP 3. VOCABULARY

English	Transliteration	دری
life cycle	čarx zandagi	چرخ زنده گی
naturally	tabi'atan	طبیعتآ
individual	anfrādi	انفرادی
similarity	šabāhat	شباهت
the fields	mazāra'	مزارع
tending the herd	māldāri	مالداری
political	syāsi	سیاسی
the warrior	jangjo	جنگجو
kinship	xešāwandi	خیشاوندی
essential element	'ansar asāsi	عنصر اساسی
obligation	makalafyat	مکلفیت
the individual	fard	فرد
patriarch	mard sālār	مردسالار
heritage	mirās/ars	میراث/ ارث
member	a'zā	اعضا
heritage	mirās	میراث
death/dying	marg	مرگ
cry	garyān kardan	گریان کردن
peace and tranquility	sabr kardan	صبر کردن
relatives	xešāwandān/aqārab	خویشاوندان / اقارب
sympathy	ğamšariki	غم شریکی
the dead	marda/matawafā	مرده / **متوفی، میت، مرحوم**
prayer	namāz janāza	نماز جنازه
consolation	tasalyat gaftan	تسلیت گفتن
screaming	čiğ zadan/faryād kardan	چیغ زدن / **فریاد کردن**
to be scattered	pāš dādan	پاش دادن
burial	dafn kardan	دفن کردن
the shroud	kafan	کفن
funeral	janāza	جنازه
the mosque	masjad	مسجد

CHAPTER FOUR

فصل چهارم

RELIGION
مذهب

LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

ADVANCED PROFICIENCY BENCHMARK

A. Interpretive Mode: I can understand the main message and supporting details on a wide variety of familiar and general interest topics across various time frames from complex, organized texts that are spoken and written.

Chapter Objectives

- Identify the underlying message and some supporting details across major time frames in descriptive informational texts regarding *religion* in Afghanistan.

B. Interpersonal Mode: **I can** maintain spontaneous spoken and written conversations and discussions across various time frames on familiar, as well as unfamiliar, concrete topics, using minimally cohesive paragraphs.

Chapter Objectives

- Exchange information and ideas in discussions on a variety of familiar and concrete academic and social topics, using a few simple paragraphs across major time frames regarding *religion* in Afghanistan.

C. Presentational: **I can** deliver detailed and organized presentations on familiar as well as unfamiliar concrete topics, in paragraphs and using various time frames through spoken and written language.

Chapter Objectives

- Tell stories about school and community events and personal experiences, using paragraphs across major time frames regarding *religion* in Afghanistan.

D. Intercultural:

- **Investigate**: In my own and other cultures, **I can** explain some diversity among products and practices and how it relates to perspectives.

- **Interact**: **I can** interact at a competent level in familiar and some unfamiliar contexts

Chapter Objectives

- Compare products and practices in my own and other cultures concerning *religion* in Afghanistan.

LESSON 1

درس اول

ISLAM AS THE DOMINANT RELIGION OF AFGHANISTAN

اسلام به عنوان دین عمده افغانستان

CHP 4. L 1. ESSENTIAL QUESTIONS

- How has Islam shaped the culture and society of Afghanistan?
- What are the key differences between Sunni and Shia Islam in Afghanistan, and how have these differences influenced religious conflict in the country?

Discuss the following question with a partner. Write down the main points on a piece of paper.

- What role does Islam play in everyday life for Afghan citizens, and how has this changed over time?

CHP 4. L 1. FOCUS OF THE LESSON

In this lesson, you will identify the impact of Islam on Afghan culture, society, politics, and daily life. The grammatical aspect of the lesson will focus on the past subjective. The first part of the lesson focuses on colloquial Dari, while the second part covers standard Dari.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 4. L 1. Lesson Learning Checklist).

ISLAM AS THE DOMINANT RELIGION OF AFGHANISTAN

اسلام به عنوان دین عمده افغانستان

I. COLLOQUIAL LANGUAGE ۱. زبان عامیانه

CHP 4. L 1. INTRODUCTION

Learning Activity 1. As you listen to the passage, think about the significance of Islam to Afghans. For scaffolding, synonyms of some words are provided inside the brackets.

Islam as the Dominant Religion of Afghanistan

اسلام

اسلام در ساختار (تشکیل) فرهنگ و جامعه افغانستان نقش محوری (کلیدی، عمده) داره. حدود ۹۹ درصد (فیصد) از مردم افغانستان به اسلام سنی و اقلیتی پیرو مذهب شیعه هستند.

اسلام از قرن‌ها قبل جزء لاینفک (بنیادی) زندگی مردم در افغانستان بوده است که بر آداب، عقاید و سنت‌های آنها تأثیر گذاشته است. اصول اسلامی در قوانین، حکومتداری و هنجار (معیار) های اجتماعی افغانستان منعکس شده است. به عنوان مثال، قوانین افغانستان شامل شریعت یا قوانین اسلامی است که امور (معاملات) خانواده گی، معاملات تجارتی (بازرگانی) و عدالت کیفری (جزا) را تنظیم (اداره) می کند. دین همچنین بر نقش (رول) های جنسیتی (مرد/زن) تأثیر می‌گذارد. تفاسیر (برداشت) محافظه کارانه (افراطی) از اسلام که اغلب بر اساس جنسیت تفکیک (جدا) می‌شوند فرصت ها و امکانات زنان را کمتر و محدود تر میسازد.

بدون درنظر داشت اختلافات قومی و منطقه ای، دین به عنوان یک جزء مهم زندگی افغان ها تأیید شده است. تغییرات اجتماعی، اقتصادی و سیاسی همیشه از دیدگاه مذهبی تعبیر و تفسیر میشود. از همینرو مذهب نقش مهمی در سیاست افغانستان به ویژه در دوران حکومت طالبان داشته است.

علاوه بر اسلام، پیروان ادیان دیگری از جمله هندو، سیک و مسیحی نیز در افغانستان وجود دارند. این گروه های اقلیت بعضاً با آزار و اذیت های تبعیض آمیز مواجه میشوند. در حال حاضر شماری زیاد از پیروان مذاهب غیر از اسلام مجبور به ترک کشور شده اند.

Language and Culture Note 1.

How Does Islam Guide Afghans Way of Life?

Islam has significantly قابل توجه influenced the culture, society, and perspectives نگاه of the Afghan people. Here are some specific ways in which Islam has shaped Afghanistan's culture and influenced the views of its people:

- Religious Practices: Islam shapes Afghan's daily lives and practices. The five daily prayers, fasting روزه during the month of Ramadan, and the Hajj pilgrimage to Mecca are all important religious practices in Afghanistan.

- Social Norms: Islamic principles regulate تنظیم کردن social norms in Afghanistan, including gender roles and family structure. Women are expected to dress modestly and are often segregated جدا شده from men in public spaces. Respect for elders, hospitality, and honor are also deeply ingrained in Afghan culture and are informed by Islamic values.

- Education: Islamic education درس اسلامی plays a vital role in Afghan society. Many Afghans attend madrasas, or Islamic schools, to learn about Islamic law and values. Islamic education also informs the curriculum in public schools, with the study of the Quran and Islamic history as mandatory subjects.

CHP 4. L 1. VOCABULARY PREPARATION

Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity.

English	Transliteration	دری	
central role	rol/naqš markazi	رول / نقش مرکزی	۱
Sunni	sani	سنی	۲
Shia	ši'a	شیعه	۳
century	qarn	قرن	۴
inseparable/invisible/ inseparable	lāyanfak	لاینفک/بینادی/جدا ناشده نی	۵
belief	' aqida	عقید	۶
Islamic principles	asol aslāmi	اصول اسلامی	۷
the law	qānun	قانون	۸
Sharia	šari'at	شریعت	۹
criminal justice	'adālat kefari	عدالت کیفری	۱۰
gender	jansyat	جنسیت	۱۱
religion	mazhab	مذهب	۱۲
minority	aqalyat	اقلیت	۱۳
discriminatory	tab'iz āmez	تبعیض آمیز	۱۴
to face	mawāja šadan	مواجه شدن	۱۵

Listening Strategies

Vocabulary Review

Identify key vocabulary from the listening text and review them and their meanings. This will help you understand the passage more fully and improve your comprehension.

Learning Activity 3. Match the words/phrases. Look up some words online using a Dari/Persian online dictionary.

central	مرکزی
indivisible	بنیادی
principles	اصول
Sharia	شریعت
justice	عدالت
punishment	جزا
beliefs	عقاید
religion	مذهب
Sunni	سنی
Shia	شیعه

Learning Activity 4. Define the words and phrases in English.

gender	جنسیت
diverse	متنوع
religious minorities	اقلیت های مذهبی
follower	پیرو
belief	عقیده
beliefs	عقاید

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Understanding the Listening

Learning Activity 5. Listen to the same passage at the beginning of the lesson (CHP 4. L 1. INTRODUCTION) and answer the following T/F questions. Write **غ** for false and **ص** for true statements.

Statement **جمله**	**True صحیح / False غلط**
The majority of Afghans follow the Sunni sect of Islam.	ص
Islam guides day to day practices of Muslims in general.	ص
The Afghan government's laws are based on Islamic principles.	ص
"Sharia/Sharia law" is Islamic law that regulates matters related to all aspects of life in Afghanistan.	ص
Over 50 percent of Afghans are Shiites.	غ
Traditional customs and practices vary widely across the country.	ص
Regional and ethnic differences shape local culture.	ص
Other religious minorities live alongside Muslims in Afghanistan.	ص
Islam limits opportunities for women.	غ
Islam enforces gender-based segregation.	ص

Language and Culture Note 2.

How Does Islam … Cont'd

- Politics: Islam has played a significant role نقش مهم in Afghan politics. Islamic law, or Sharia, is incorporated into Afghan law, and religious leaders have been influential in shaping political decisions. Islamic political parties and movements have also played a role in shaping political discourse.

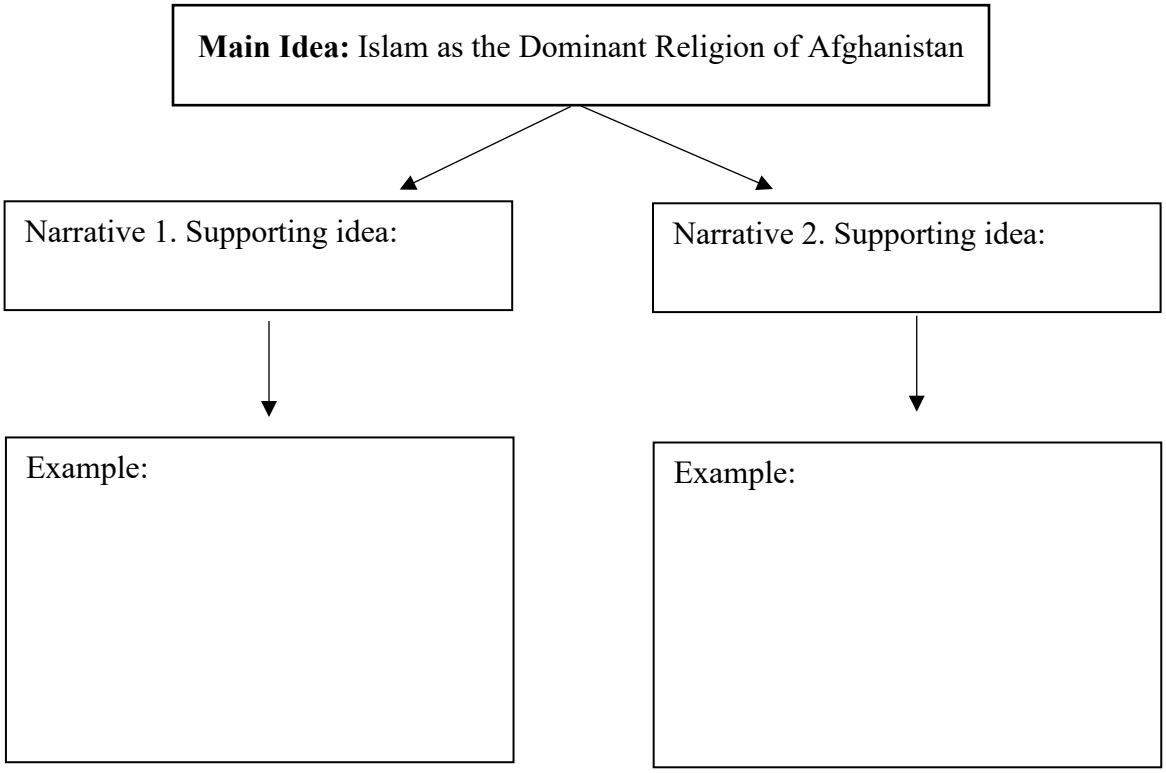
- Art and Literature: Islamic art and literature ادب have influenced Afghan culture, with calligraphy, poetry, and music all reflecting Islamic principles and values.

- Perspective on the World: Islam shapes the way that many Afghans view the world. For example, the concept of Tawhid, or the unity اتحاد of God, is central to Islamic belief and influences the way that many Afghans view the interconnectedness of all things in the universe.

Overall, Islam has had a profound impact تاثیر عمیق on Afghan culture and society, influencing religious practices, social norms, education, politics, and art. Islamic principles continue to shape the perspectives of many Afghans and are a fundamental part of their identity and worldview.

Learning Activity 6. Graphic Organizer

Listen to the passage "Islam as the Dominant Religion of Afghanistan." Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.



Learning Activity 7. Work with a partner or alone. Read the passage "Islam as the Dominant Religion of Afghanistan" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Oblique Noun(s)	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Language and Culture Note 3.

Religious Conflict and Sectarianism

Afghanistan is a country that has been plagued by religious conflict and Sectarianism/فرقه گرایی for decades. The country's turbulent history has been shaped by the interplay of different ethnic and religious groups, including Sunni and Shia Muslims, as well as other minority/اقلیت religions such as Hinduism, Sikhism, and Christianity.

The roots of religious conflict in Afghanistan can be traced back to the country's early history when it was a crossroads of diverse cultures and religions. The country's location at the crossroads of Central Asia, South Asia, and the Middle East made it a natural site for the exchange of goods, ideas, and beliefs. However, this diversity تنوع also made it a site of intense competition and conflict between different groups.

One of the most significant sources of religious conflict in Afghanistan is the divide between Sunni and Shia Muslims. Although most Afghans are Sunni Muslims, there is a significant قابل توجه minority of Shia Muslims in the country. The divide between these two groups has been a source of tension and conflict for centuries, with each group accusing the other of heresy and deviance

CHP 4. L 1. DIRECT INSTRUCTION

Past Subjunctive

As we discussed with the Present Subjunctive, under typical conditions, the subjunctive is associated with elements of doubt, ambiguity, uncertainty, and tentativeness. For more information, please refer to the explanation of the Perfect Subjunctive.

Contrary to English, in Dari the past subjunctive is differentiated into two categories: simple past and past continuous. This distinction is based on the tense of the main verb in the sentence.

When using modal verbs such as باید bāyad (meaning 'must' or 'should') and شاید šāyad (meaning 'perhaps' or 'maybe'), as well as the conjunction اگر agar ('if'), a conjugated past progressive verb is employed.

English	Dari	
	Standard	Colloquial
Perhaps I would have gone there.	شاید به آنجا میرفتم.	شاید به اونجه میرفتم.
He had to participate in the funeral.	باید در مراسم جنازه شرکت میکرد.	باید د جنازه میرفت.
You had to control your anger.	باید قهر ات را کنترول کنی.	باید قارِ ته کنترول کنی.

English	Dari	
	Standard	Colloquial
If you had gone there, he/she would have gone too.	اگر آنجا میرفتید، او هم می آمد.	اگه اونجه میرفتی، او هم میامد.
If you had loved her, you would have gone to her funeral.	اگر او را دوست میداشتید، در جنازه اش شرکت می کردید.	اگه او را دوست میداشتی، د جنازیش میرفتی.
If you had controlled your anger, she would have not gotten sad.	اگر قهرت را کنترول می کردی، او خفه نمیشد.	اگه قارت کنترول میکدی، او خفه نمیشد.

Sometimes the phrase "کاش که" *kāš ke* and "میخواستم" *mi xāstam* are used in the past subjunctive to express a wish or regret:

English	Dari	
	Standard	Colloquial
I wish I had not eaten that food.	کاشکه این غذا نا نمیخوردم.	کاشکی نانه نمیخوردم.
I wish you had asked her first.	کاشکه اول از او می پرسیدی.	کاشکی اول از او پرسان میکدی.
I have always wanted to go there.	همیشه میخواستم به آنجا بروم.	همیشه میخاستم اونجه برم.
You could have seen her yesterday.	میتوانستی که او را دیروز ببینی.	می تانستی که او ره دیروز ببینی.

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Learning Activity 8. Select the most appropriate phrase to make the Past Subjunctive. Multiple options are possible. Use standard Dari.

۱ _____ به خانه عزا دار غذا روان _____. I wish I had sent food to the mourning family.

۲ اگر به فاتحه _____ ، فامیل میت خفه میشد. If he had not gone to the funeral, the deceased's family would have been sad.

۳ _____ با او صحبت کنم، اما جرئت نکردم. I wanted to talk to her, but I could not dare.

۴ من به خانه اش _____ که او را ببینم. I went to his house to see him.

۵ اگر درس _____ ، کامیاب _____. If you had studied, you would have passed the exam.

Key:

۵	۴	۳	۲	۱
میخواندی، میشدی	رفتم	میخواستم	نمیرفت	کاشکه، میکردم

Learning Activity 9. Write the following sentences in Dari using the past subjunctive with the appropriate form of the verb. Use an online Dari/Persian dictionary to look up any necessary words.

I wish you had asked me first.		۱
Please ask them not to lie.		۲
If I had gone to the meeting, I would have died.		۳
Perhaps I would have gone there.		۴
We wanted to go there.		۵

Learning Activity 10. Create a short paragraph using the past subjunctive tense covered in this lesson. Use Vocaroo | Online voice recorder to record yourself reading the text. Then, share the link with your teacher or classmates for feedback. Look up words you do not know using an online Dari/Persian dictionary.

ISLAM AS THE DOMINANT RELIGION OF AFGHANISTAN

اسلام به عنوان دین عمده افغانستان

II. STANDARD LANGUAGE ۲. زبان رسمی

CHP 4. L 1. ESSENTIAL QUESTIONS

- How do religious differences influence social, political, and cultural dynamics in Afghanistan?

Learning Activity 11. Before you read the text on the next page, discuss the following questions with a partner.

- How have religious differences in Afghanistan contributed to conflict and violence?
- What are the key differences between Sunni and Shia Islam in Afghanistan, and how do these differences influence religious tensions in the country?

Reading Strategies

Activating Prior Knowledge

Before reading, brainstorm what you already know about the topic or draw on your personal experiences related to the topic. This can help you to connect to the text and make it more meaningful.

CHP 4. L 1. READING

Learning Activity 12. Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside the brackets. You can also look up some words using an online dictionary.

Religious Differences

اختلافات مذهبی

نویسنده: تلویزیون ۱۹ میزان ۱۴۰۱

علمای دین در قندهار می گویند که برخی (بعضی) از حلقه ها (مردم) سعی در ایجاد (بوجود آوردن) اختلافات (تفاوت) مذهبی دارند.

اواخر روز دوشنبه، ده‌ها تن از علمای شیعه و سنی در نشستی (مجلس) در بارگاه مرکزی امام شهر قندهار گفتند که برخی از گروه‌ها برای ایجاد اختلافات مذهبی در افغانستان به رهبران مذهبی شیعه و سنی و یا هم بالای مدارسی دینی حمله می‌کنند. اما این حملات اتحاد و همبستگی را میان افغانها مستحکم تر (قوی تر) میسازد.

علمای دینی گفتند که عوامل خارجی در عقب این خشونت ها علیه افغان ها وجود دارد.

شرکت کنندگان در این جلسه خواستار آن شدند که برای رفع توطئه (دسیسه) های خارجی، جلسات مشترک بیشتری بین علمای شیعه و سنی در سطح کشور برگزار شود و برای وحدت ملی تلاش (کوشش) بیشتری صورت گیرد.

در این نشست علمای شیعه و سنی، حملات اخیر در کشور نیز محکوم شد و از طالبان خواسته شد تا برای مجازات عاملان اقدام عملی کنند.

Source: کندهار کې دیني عالمان وایي، خپلې کړې د مذهبي اختلافونو هڅه کوي | آمو تلویزیون (amu.tv)

CHP 4. L 1. AFTER READING

Reading Strategies

Active Reading

As you read, actively engage with the text by asking questions, making connections, and summarizing key points. This will help you better understand and remember what you are reading.

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Understanding the Reading

Learning Activity 13. Check your understanding of the reading by choosing whether the following statements are true/صحیح (**ص**) or false/غلط (**غ**). You can look up words using an online dictionary. According to the passage:

	Statement **جمله**	**True صحیح / False غلط**
1.	This news was reported in the first month of the year.	غ
2.	The meeting of Shia and Sunni scholars took place in Kandahar.	ص
3.	According to religious scholars in Kandahar, there are efforts to foster religious harmony in Afghanistan.	غ
4.	The scholars suggest that attacks on Shia and Sunni religious leaders or religious schools are causing religious unity in Afghanistan.	ص
5.	It was suggested that these attacks on religious leaders and schools are causing a rift in religious harmony in Afghanistan.	غ
6.	Religious scholars believe that these attacks are an internal issue, without any foreign influence.	غ
7.	The scholars called for more joint meetings between Shia and Sunni scholars to quash foreign conspiracies.	ص
8.	In the meeting, no call was made for increased efforts towards national unity.	غ
9.	The recent attacks in the country were applauded during this meeting.	غ
10.	The Taliban were urged to act against the culprits behind the recent attacks.	ص

Learning Activity 14. Work with a partner or alone. Read the article "Religious Differences" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Learning Activity 15. Check Your Understanding

Work with a partner or alone and write in Dari a few essential pieces of information related to "*Religious Differences*" using your own words.

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Learning Activity 16. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, form, singular/plural form of nouns, etc.).

خارجی ها	متحد	علمای	محکوم	اختلافات مذهبی

۱ بعضی گروپ ها کوشش میکنند که _____ را در افغانستان ایجاد کنند.

۲ در نشتی در کندهار _____ شیعه و سنی مردم را به اتحاد و همبستگی دعوت کردند.

۳ علمای دینی فکر میکنند که _____ در خشونت های افغانستان نقش دارند.

۴ علمای دین در کندهار خواهان برگزاری جلسات بیشری شدند که مردم را _____ بسازد.

۵ علمای دین حمله بر اماکن دینی را _____ کردند.

Key:

۱	۲	۳	۴	۵
اختلافات مذهبی	علمای	خارجی ها	متحد	محکوم

CHP 4. L 1. APPLYING KNOWLEDGE

Learning Activity 17. Refer to both "Islam as the Dominant Religion of Afghanistan*"* and "*Religious Differences*" passages. Work with a partner or alone. Write an email in Dari to a friend and tell them key information about the topic. Also, mention if anything in the passage has surprised you. Use an online Dari/Persian dictionary to look up some words.

CHP 4. L 1. ANALYZING

Comparing Cultural Perspectives

Learning Activity 18. Compare *religious differences* in Afghan culture with those of your community. What similarities and differences do you notice? Write your findings in Dari.

CHP 4. L 1. CRITICAL THINKING

Learning Activity 19. Research on the internet or brainstorm with your partner. Discuss the practice of Islam in Afghanistan and how it is similar to other predominantly Muslim countries you are aware of. Write your findings in the following space:

CHP 4. L 1. EVALUATING

Learning Activity 20. Work with a partner or alone. Describe how Islam has shaped the culture and society of Afghanistan. Look up some information online to enhance your knowledge.

Language and Culture Note 4.

The Key Differences Between Sunni and Shia Islam in Afghanistan

Sunni and Shia Islam are the two major branches of Islam, and their differences اختلافات/ تفاوت ها have been a major source of religious conflict in Afghanistan. Here are some of the key differences between Sunni and Shia Islam in Afghanistan and how they have influenced religious conflict in the country:

- Succession of Prophet Muhammad: The most significant difference between Sunni and Shia Islam is the issue of succession تسلسل after the death of Prophet Muhammad. Sunnis believe that the first four caliphs, including Abu Bakr, Umar, Uthman, and Ali, were the rightful leaders of the Muslim community, while Shia Muslims believe that Ali, the cousin and son-in-law of Prophet پیغمبر ص Muhammad, should have been the first caliph.

- Leadership: Shia Muslims believe in the concept مفهوم of Imamat, which holds that the Prophet's family members, specifically Ali and his descendants, are the rightful leaders of the Muslim community جامعه مسلمان . Sunnis do not recognize this concept and believe that any pious and knowledgeable Muslim can be a leader.
- Religious Practices: There are some differences in religious practices between Sunni and Shia Muslims, including the way they perform prayers, the importance of certain religious figures, and the way they celebrate religious events .به روشی که آنها مراسم مذهبی را تجلیل میکنند

CHP 4. L 1. CREATING

Learning Activity 21. Drawing upon your current knowledge and experiences, compose a blog post in Dari. Explain the principal distinctions between Sunni and Shia Islam in Afghanistan and examine how these differences have contributed to religious conflicts within the nation. To enrich your post, incorporate additional information gathered from online research.

Learning Activity 22. Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below

متل دری

DARI PROVERB

عیسی به دین خود، موسی به دین خود

Transliteration: 'isā ba din xad musā ba din xad.

Literal: Jesus to his religion, and Moses to his religion.

Meaning: This proverb is often used to emphasize the idea of tolerance, individuality, or difference in beliefs and preferences. It suggests that we should respect and accept that everyone has their own perspectives and beliefs.

The context in which it is used can vary but typically, it might be invoked during a discussion or argument where there is a disagreement or when people's habits, practices, or preferences differ significantly. The proverb is a call for tolerance and acceptance of diversity and difference.

CHP 4. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

	Can-Do Statement	Achieved
1.	I can understand and summarize the main idea of a text or listening passage about how Islam guides the culture and society of Afghanistan.	
2.	I can share my thoughts about the key differences between Sunni and Shia Islam in Afghanistan.	
3.	I can present on the role religion plays in everyday life for Afghans.	
4.	I can compare and contrast the religious practices of Afghanistan to those in my own community.	
5.	I can read a text and retell its meaning.	
6.	I can say a Dari proverb and explain the context in which it is used.	

LESSON 2

درس دوم

THE ROLE OF RELIGION IN POLITICS

دین و سیاست

CHP 4. L 2. ESSENTIAL QUESTIONS

- How has the role of religion influenced the political landscape of Afghanistan over time?
- What role have religious leaders played in shaping political discourse and policy in Afghanistan?

Discuss the following questions with a partner. Write down the main points on a piece of paper.

- How does religion influence political beliefs and behavior?
- Can religion and politics coexist peacefully, or will there always be tensions between the two?

CHP 4. L 2. FOCUS OF THE LESSON

In this lesson, you will learn about and discuss the role of religion in politics. The grammatical aspect of the lesson will focus on the perfect subjective. The first part of the lesson focuses on colloquial Dari, while the second part covers standard Dari.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 4. L 2. Lesson Learning Checklist).

THE ROLE OF RELIGION IN POLITICS

دین و سیاست

I. COLLOQUIAL LANGUAGE ۱. زبان عامیانه

CHP 4. L 2. INTRODUCTION

Learning Activity 1. As you listen to the passage, think about the role religion plays in Afghan politics. Write down key points, main ideas, or keywords to help you stay focused and remember what you have heard. For scaffolding, synonyms of some words are provided inside the brackets.

The Role of Religion in Politics

دین و سیاست

دین و سیاست در افغانستان عمیقاً در هم تنیده (یکجا/مخلوط) شده اند. در طول (جریان) تاریخ کشور، رهبران دینی نقش (رول) مهمی در اتخاذ تصمیمات (تصمیم گرفتن) و سیاست های سیاسی داشته اند. در بسیاری از موارد (بخش ها)، نظریات این رهبران مهم بوده و حمایت (همکاری) آنها اغلب (معمولاً) برای کسب (گرفتن) مشروعیت و اعتبار نزد افغان ها برای سیاستمداران ضروری می باشد.

در آغاز (شروع) قرن بیستم، شاه امان الله خان اصلاحاتی (تغییرات مثبت) را با هدف مدرن کردن کشور و کاهش نفوذ (قدرت) رهبران مذهبی انجام داد. اما این اصلاحات با مقاومت رهبران مذهبی محافظه کار (افراطی) مواجه (روبرو) شد و در نهایت (آخر) منجر (باعث) به سقوط دولت امانی (دولت امان الله خان) در سال ۱۹۲۹عیسوی گردید.

در دهه ۱۹۸۰ عیسوی، در زمان اشغال افغانستان توسط اتحاد جماهیر شوروی، اسلام به هدف اصلی مقاومت در برابر تهاجم (حمله) خارجی تبدیل شد. مجاهدین یا مقاومتگران توسط سازمان های اسلامی و کشورهایی مانند عربستان سعودی، پاکستان و ایالات متحده امریکا حمایت (همکاری، کمک) می شدند.

در دهه ۱۹۹۰عیسوی، طالبان به قدرت رسیدند و تفسیر سختگیرانه ای را از شریعت اسلامی یا قوانین اسلامی در افغانستان نافذ (تطبیق) کردند. آنها موسیقی، تلویزیون و دیگر اشکال (انواع) سرگرمی را ممنوع (منع) کردند و زنان مجبور به پوشیدن برقع یا چادری شدند. آنها همچنان از کار کردن در خارج از خانه منع شدند. تفسیر طالبان از اسلام عامل مهمی در مشروعیت و توانایی آنها برای کنترول افغانستان بود.

پس از سقوط (از بین رفتن) طالبان در سال ۲۰۰۱ عیسوی، مذهب نقش مهم خود را در سیاست افغانستان نگهداشت. قانون اساسی جدید (نو) که در سال ۲۰۰۴ عیسوی تصویب شد، اسلام را به عنوان (بنام) دین رسمی دولت معرفی کرد و شریعت را به عنوان منبع قانون به رسمیت شناخت. حقوق زنان و اقلیت ها نیز در قانون اساسی تضمین شده است.

در ماه اگست سال ۲۰۲۱ عیسوی که طالبان به قدرت بازگشتند، دین بیشتر در سیاست افغانستان دخیل شد چون محور (مرکز) ایدئولوژی (فکر) طالبان را تشکیل میدهد (می سازد).

Language and Culture Note 1.

Religious Establishments

Religious establishments تاسیسات in Afghanistan typically refer to institutions and organizations associated with Islamic practice and propagation.

The most significant religious establishment in Afghanistan is the Ministry of Hajj and Religious Affairs, which oversees نظارت کردن religious affairs and promotes Islamic values in the country. It oversees Islamic institutions such as madrasas, mosques, and Islamic centers.

Mosques are also an essential ضروری religious establishment in Afghanistan, serving as places of worship and gathering for Muslims. There are many mosques throughout در جریان the country, some of which are historical and significant cultural and religious landmarks.

CHP 4. L 2. VOCABULARY PREPARATION

Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial and standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دری	
religion	din	دین	۱
politics	syāsat	سیاست	۲
deep	'amiq	عمیق	۳
cases	mawārad	موارد	۴
support	hamkāri/hamāyat	همکاری / **حمایت**	۵
legitimacy	mašro'yat	مشروعیت	۶
conservative	mahāfaza kār	محافظه کار / **افراطی**	۷
resistance	maqāwmat	مقاومت	۸
the fall	saqut	سقوط	۹
Islamic law	aslāmi šari't	شریعت اسلامی	۱۰
enforce	nāfaz kardan	نافذ (کردن)	۱۱
burqa	barqa	برقه	۱۲
interpretation	tafsir	تفسیر	۱۳
collapse	saqut	سقوط	۱۴
constitution	qānun asāsi	قانون اساسی	۱۵

Listening Strategies

Brainstorming

Start by brainstorming ideas related to the topic of the listening material. Write down as many words and phrases as they can think of that are related to the topic.

Learning Activity 3. Match the meanings of the words and phrases.

support	حمایت کردن
Islamic law	شریعت
interpretation	تفسیر
to collapse	سقوط کردن
religion	دین
politics	سیاست
collapse	سقوط
deep	عمیق
resistance	مقاومت
conservative	محافظه کار

Learning Activity 4. Define the words and phrases in English.

(Islamic) student	طالب
religion and politics	دین و سیاست
interpretation	تفسیر
to secure	تأمین کردن
Sharia (Islamic law)	شریعت
religion	مذهب

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Understanding the Listening

Learning Activity 5. Listen to the passage at the beginning of the lesson (CHP 4. L 2. INTRODUCTION) and answer the following T/F questions. Write **غ** for false and **ص** for true statements.

Statement **جمله**	**True صحیح / False غلط**
Religion and politics are deeply interwinds in Afghanistan.	ص
Religious leaders play a critical role in shaping political decisions and policies.	ص
Politicians must have the support of religious leaders in order to gain credibility.	ص
Religion is often used to legitimize political authority.	ص
The Afghan government tries to keep religion and politics separate.	غ
King Amanullah Khan's government collapsed because he did not have the support of the Mullahs.	ص
Religion was the driving force in mobilizing Afghans to resist Soviet occupation.	ص
Currently (2023), Sharia law is enforced in Afghanistan.	ص
Currently (2023), the Afghan constitution adapted in 2004 is enforced.	غ
The Taliban's interpretation of Islam remains central to their ideology.	ص

Language and Culture Note 2.

Mullahs

Mullahs who officiate at mosques are normally appointed تعین/مقرر شدن by the government after consultation مشوره with their communities and, although partially financed by the government, mullahs are largely dependent for their livelihood on community contributions including shelter and a portion of the harvest.

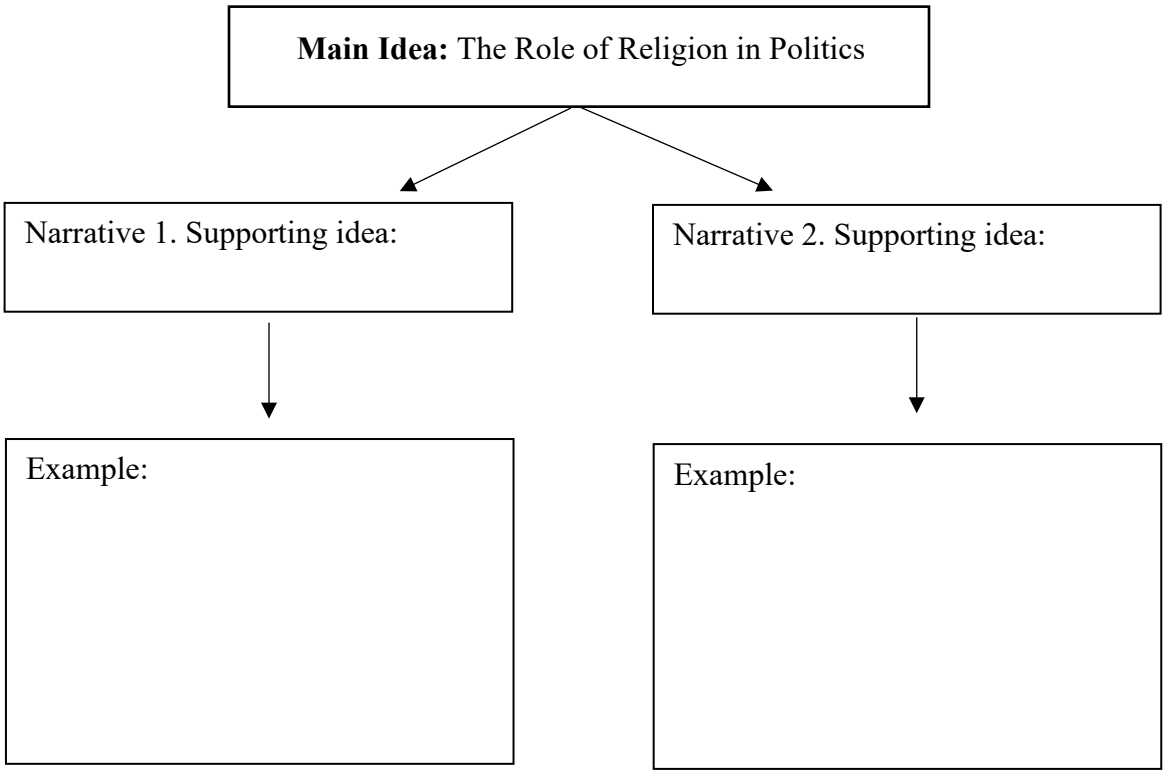
Mullahs are not priests کیشش ها and there is no priest-figure in Islam. However, Mullahs are responsible for ensuring that their communities are knowledgeable in the fundamentals of Islamic ritual and behavior.

This responsibility qualifies them to arbitrate میانجگری disputes over religious interpretation. Often, they function as paid teachers responsible for religious education classes held in mosques. Their role has additional social aspects for they officiate at important life milestones such as births, marriages, and deaths.

Traditionally, Mullahs also serve as impartial mediators میانجگری بیطرفانه in tribal disputes. A Mullah also sometimes has a role as a healer, if he has received the proper instruction for making amulets for the relief of aches and pains. However, Mullahs also form a hidden leadership network, reinforcing تقویت کردن one another, and wielding extensive power to shape tribal behavior, foment jihad, and ensure conformity.

Learning Activity 6. Graphic Organizer

Listen to the passage "The Role of Religion in Politics." Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.



Learning Activity 7. Work with a partner or alone. Read the passage "The Role of Religion in Politics" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Language and Culture Note 3.

Sufism

Sufism is the mystical صوفی side of Islam. It is powerful in rural Afghanistan, especially in Kandahar and Ghazni. A belief in the oneness of man with God is central to Sufism. Sufis seek to achieve a personal communion ارتباط شخصی یا مستقیم with God during mystic moments through various methods, including meditation, recitation تلاوت کردن of sacred phrases, breathing exercises, dancing, hymn singing, music, and physical gyrations حرکات فزیکی .

Sufism encompasses a wide range of paths known as "tariqas" (طریقہ). Among the most practiced are the Naqshbandiyya, Mujaddidiyya, and Qadiriyya. Each employs a distinct tariqa, or method, to draw closer to God. Sufi Pirs, or spiritual teachers, have often led resistance movements in Afghanistan.

CHP 4. L 2. DIRECT INSTRUCTION

Perfect Subjective

The discussion on the Present Subjunctive indicated that the subjunctive typically deals with elements of doubt, tentativeness, ambiguity, and uncertainty, a concept further elaborated in the section on the Past Subjunctive.

The perfect subjunctive is formed by appending the present subjunctive of the verb "to be," i.e., **باشـ**, to the past participle. Like the past participle, the emphasis invariably remains on the final syllable of the participle of simple, complex, or compound verbs. The negative form is developed by adding the prefix [na-] to the participle. This specific subjunctive construction aligns with the English phrases such as "must have …, should have…, could have…, etc.", signifying aspects like necessity, possibility, desire, or wish. The following Dari words are often used in perfect subjective: باید، خوب/بهتر است، ممکن است، می توانستی، وغیره

See below:

English	Dari	
	Standard	**Colloquial**
I must have given him money.	باید برایش پول داده باشم.	باید برش پیسه داده باشم.
It is not possible for you to have seen Paris.	ممکن نیست که پاریس را دیده باشید.	ممکن نیس که پاریس اه دیده باشی.
He could have seen her yesterday.	میتوانست دیروز او را دیده باشد.	میتانست دیروز او ره دیده باشه.
They might have come.	آنها شاید آمده باشند.	واه شاید آمده باشن.

Let us compare the subjective in different tenses:

Tense	English	دری
Present	I can see her today.	میتوانم امروز او را ببینم.
Past	I could see her yesterday.	میتوانستم دیروز او را ببینم.
Future	I can see her tomorrow.	میتوانم فردا او را ببینم.
Perfect	I could have seen her yesterday.	میتوانستم دیروز او را دیده باشم

Learning Activity 8. Write the following sentences in Dari. Use standard language. Use an online Dari/Persian dictionary to look up any necessary words.

I must not have gone.

You may have gone.

We would better not have done that.

It is not possible for her to have seen that place.

They could have seen them yesterday.

Learning Activity 9. Create 4-5 sentences using the perfect subjunctive covered in this lesson. Then, use Vocaroo | Online voice recorder to record yourself reading the sentences. Share the link with your teacher or classmates for feedback. Look up words you do not know using an online Dari/Persian dictionary.

THE ROLE OF RELIGION IN POLITICS

دین و سیاست

II. STANDARD LANGUAGE ۲. زبان رسمی

CHP 4. L 2. ESSENTIAL QUESTIONS

- What is the role and influence of Mullahs in Afghan society, and how does their position shape the socio-political dynamics of the country?

Learning Activity 10. Before you read the text on the next page, discuss the following question with a partner.

- How have the roles and responsibilities of Mullahs changed over time, and what factors have contributed to these changes?

Reading Strategies

Activating Prior Knowledge

Before reading, brainstorm what you already know about the topic or draw on your personal experiences related to the topic. This can help you to connect to the text and make it more meaningful.

CHP 4. L 2. READING

Learning Activity 11. Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside the brackets. You can also look up some words using an online dictionary.

Mullahs Position in the Afghan Society

جایگاه ملا ها در جامعه افغانستان

در جامعه افغانستان، ملاها نفوذ (قدرت) و قدرت قابل توجهی (زیاد) دارند، به ویژه (بخصوص) در سیاست. آنها معمولاً از جوامع (اجتماع) خود نماینده گی میکنند.

ملا ها اغلب نقش میانجی را در حل مناقشات و اختلافات بین افراد (اشخاص)، خانواده هاو و قبایل ایفآ (اجرا) می‌کنند. برعلاوه دیدگاه و نظرات شان در مورد مسائل مهم ملی مورد احترام است.

ملا ها کشیش نیستند (رهبران مذهبی مسیحیان) و در اسلام کشیشی وجود ندارد. اما آنها آداب و رسوم (رفتار) و اصول اسلامی جامعه را می فهمند و درک می کنند. این دانش و فهم به آنها توانایی حل اختلافات بشمول اختلافات مذهبی را می دهد. بعضآ آنها به عنوان معلم معاش دار برای صنف های تعلیمات دینی در مساجد استخدام (مقرر) میشوند و کار می کنند.

ملا ها در زنده گی اجتماعی مردم مانند تولد، عروسی، مرگ وغیره دخیل استند و با هدایات (مشوره ها) لازم مردم را رهنمایی می کنند که چگونه روش و طرز زنده گی خود را مطابق به (به اساس) اصول اسلامی پیش ببرند.

نقش سیاسی ملا ها به ویژه پس از تسلط (حکمفرا شدن) طالبان بر افغانستان تا حدودی بحث برانگیز است. در حالی که برخی از ملا ها فعالانه در جنبش (تحریک) های سیاسی شرکت می‌کنند، برخی دیگر به دلیل روابط نزدیک با شخصیت‌های سیاسی و ترویج (رواج دادن) ایدئولوژی‌های رادیکال (افراطی) مورد انتقاد قرار گرفته اند. در مجموع، نقش ملا ها در سیاست افغانستان پیچیده (مغلق) و چند بعدی است و نفوذ و جایگاه آنها به شرایط و حالات بستگی دارد.

CHP 4. L 2. AFTER READING

Reading Strategies

Active Reading

As you read, actively engage with the text by asking questions, making connections, and summarizing key points. This will help you better understand and remember what you are reading.

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Understanding the Reading

Learning Activity 12. Check your understanding of the reading by choosing whether the following statements are true/صحیح (ص) or false/غلط (غ). You can look up words using an online dictionary. According to the passage:

	Statement جمله	True صحیح / False غلط
1.	Mullahs hold a significant amount of influence and power in Afghan society.	ص
2.	Mullahs usually represent their communities.	ص
3.	Politicians usually try to have the support and endorsement of Mullahs to remain in power.	ص
4.	Mullahs usually function as mediators to solve disputes between people or tribes.	ص
5.	Mullahs play the role of teachers to teach religious education.	ص
6.	A Mullah's job is limited to leading prayers and teaching religious subjects.	غ
7.	Mullahs conduct religious ceremonies such as weddings and funerals.	ص
8.	Mullahs often serve as counselors and advisors to people seeking spiritual guidance and support.	ص
9.	Mullahs do not serve as counselors to solve people's personal crises.	غ
10.	Some Mullahs are actively involved in political movements.	ص

Learning Activity 13. Work with a partner or alone. Read the article "Mullahs Position in the Afghan Society" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Learning Activity 14. Check Your Understanding

Work with a partner or alone and write in Dari a few essential facts related to "Mullahs Position in the Afghan Society" using your own words.

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Learning Activity 15. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, form, singular/plural form of nouns, etc.).

اختلافات	کشیش	نفوذ وقدرت	معلمان	حمایت

۱ در افغانستان ملا ها اشخاص با _____ هستند.

۲ ملا _____ نیست.

۳ ملا ها مشکلات و _____ مذهبی را حل میکنند.

۴ سیاستمدارن به _____ ملا ها ضرورت دارند.

۵ ملا ها _____ دینی هم هستند.

Key:

۱	۲	۳	۴	۵
نفوذ وقدرت	کشیش	اختلافات	حمایت	معلمان

CHP 4. L 2. APPLYING KNOWLEDGE

Learning Activity 16. Refer to both "The Role of Religion in Politics" and "Mullahs Position in the Afghan Society" passages. Work with a partner or alone. Write an email in Dari to a friend and tell them 2-3 key facts about the topic. Also, mention if anything in the passage has surprised you. Use an online Dari/Persian dictionary to look up some words.

CHP 4. L 2. ANALYZING

Comparing Cultural Perspectives

Learning Activity 17. Compare *the role of religion in politics* in Afghan society with that of your community. What similarities and differences do you notice? Write your findings in Dari.

CHP 4. L 2. EVALUATING

Learning Activity 18. Work with a partner or alone. Describe the role religious leaders have played in shaping political discourse and policy in Afghanistan. Look up some information online to enhance your knowledge.

Language and Culture Note 4.

Important Guidelines to Follow

- Never interrupt prayers/ هرگز نماز را قطع نکنید, except for removing someone from a serious threat, it will always cause great offense.
- Never pass in front of a praying person as it is a disrespectful act unless it is done at a respectful distance, such as 3-5 meters.
- Never spit or urinate/ادرار کردن toward the Qibla as it is seen as immensely disrespectful.
- Never spread your legs pointed towards others in a meeting or Jirga or sit one leg over the other pointed toward someone.
- Never extend your legs/ هرگز پاهای خود را دراز نکنید pointed towards the Qibla as it is seen as a lack of respect.

CHP 4. L 2. CRITICAL THINKING

Learning Activity 19. Research on the internet or brainstorm with your partner. Discuss the potential benefits and challenges of intertwining religious principles with politics. Compare or contrast political decisions in Afghanistan or other countries with which you are familiar. Write your findings in the following space:

CHP 4. L 2. CREATING

Learning Activity 20. Based on what you have learned and acquired so far, create an oral presentation in Dari supported by images. Discuss the historical relationship between religion and politics in Afghanistan, and how this relationship has evolved over time? Look up some words online.

Learning Activity 21. Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

متل دری

DARI PROVERB

در آذان ملای غریب کسی نماز نمی خواند

Transliteration: ba āzān malāy ğarib kas namāz na me xwānad.

Literal: No one prays at the call to prayer of a poor Mullah.

Meaning: This proverb is a reflection on societal biases, where worth or value is often linked to material wealth. This proverb implies that people tend to not take the advice or guidance of someone who is poor, regardless of their wisdom or knowledge. The "poor Mullah" is a metaphor for any individual who may have valuable insights or wisdom but is overlooked or disregarded due to their lack of material wealth or status. This proverb serves as a critique of societies that equate wealth with respect and credibility.

CHP 4. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

	Can-Do Statement	Achieved
1.	I can understand and summarize the main idea of a text or listening passage on what role religion plays in Afghan politics.	
2.	I can discuss the role of religious leaders, especially Mullahs, in Afghan society.	
3.	I can present how religion influences Afghans' way of life.	
4.	I can compare and contrast the influence and role of religious leaders in Afghan society with my own community.	
5.	I can read an authentic Dari text and retell its main idea.	
6.	I can say a Dari proverb and explain the context in which it is used.	

CHP 4. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter by conducting IPA 4:

Chapter Objectives:

- Understand the main idea and identify supporting details in a complex and lengthy passage about *religion* in Afghanistan.
- Exchange information in conversations on *religion* in Afghanistan that I have researched, using minimally cohesive paragraphs and asking a variety of questions, often across various time frames.
- Give a detailed presentation on *religion* in Afghanistan that I have researched, using a few short paragraphs, often across various time frames.
- Compare products and practices related in my own and other cultures related to the role of *religion* Afghan culture.

CHP 4. INTEGRATED PERFORMANCE ASSESSMENT (IPA) 4

Topic: Religion in Afghanistan

- **Interpretive Mode**

  Objective: Analyze various sources to understand how Islam has shaped Afghan culture and society and the role of religion in political dynamics.
  Activity:
  - Read articles, watch documentaries, or listen to lectures about Islam's influence in Afghanistan.
  - Answer guided questions such as:
    - How has Islam influenced Afghan culture and society?
    - What are the differences between Sunni and Shia Islam in Afghanistan?
    - How have these differences influenced religious conflict?

  Assessment:
  - Written responses to comprehension questions.
  - A reflective essay in Dari on the role of religion in Afghanistan's political landscape.

- **Interpersonal Mode**

  Objective: Discuss the influence of religious leaders and Mullahs in shaping political discourse, policy, and socio-political dynamics in Afghanistan.
  Activity:
  - Group discussions focusing on:
    - The role of religious leaders in political discourse and policy.
    - The influence of Mullahs in Afghan society and politics.

  Assessment:
  - Participation in discussions, emphasizing your ability to articulate and support your viewpoints.
  - Peer feedback on language use, cultural insights, and interaction skills.

- **Presentational Mode**

  Objective: Present a comprehensive understanding of the role and impact of religion on Afghanistan's culture, society, and politics.
  Activity:
  - Prepare a presentation covering:
    - Islam's shaping of Afghan culture and society.
    - The political influence of Islam over time.
    - The role and influence of religious leaders and Mullahs.

  Assessment:
  - Rubric evaluating content accuracy, language use, and presentation skills.
  - Self-evaluation focusing on presentation effectiveness and language proficiency.

- **Peer Review and Discussion (Post-Presentational Task)**

  Objective: Engage in reflective practice and constructive feedback.
  Activity:
  - Provide and receive feedback on presentations, focusing on content and delivery.
  - Group discussion to synthesize learning and reflect on the significance of religion in Afghan culture and politics.

  Assessment:
  - Participation in the peer review process.
  - Contribution to the discussion with insightful and respectful commentary.

Notes to Educators:
Select culturally appropriate and accessible materials that offer a balanced view of religious influence in Afghanistan. Encourage students to explore this topic with sensitivity and respect for diverse perspectives.

CHP 4. VOCABULARY

English	Transliteration	دری
central role	rol/naqš markazi	رول / نقش مرکزی
Sunni	sani	سنی
Shia	ši'a	شیعه
century	qarn	قرن
inseparable/invisible/inseparable	lāyanfak	لاینفک/بینادی/جدا ناشده نی
belief	' aqida	عقیده
Islamic principles	asol aslāmi	اصول اسلامی
the law	qānun	قانون
Sharia	šari'at	شریعت
criminal justice	'adālat kefari	عدالت کیفری
gender	jansyat	جنسیت
religion	mazhab	مذهب
minority	aqalyat	اقلیت
discriminatory	tab'iz āmez	تبعیض آمیز
to face	mawāja šadan	مواجه شدن
religion	din	دین
politics	syāsat	سیاست
deep	'amiq	عمیق
cases	mawārad	موارد
support	hamkāri/hamāyat	همکاری / **حمایت**
legitimacy	mašro'yat	مشروعیت
conservative	mahāfaza kār	محافظه کار / **افراطی**
resistance	maqāwmat	مقاومت
the fall	saqut	سقوط
Islamic law	aslāmi šari't	شریعت اسلامی
enforce	nāfaz kardan	نافذ (کردن)
burqa	barqa	برقه
interpretation	tafsir	تفسیر
collapse	saqut	سقوط
constitution	qānun asāsi	قانون اساسی

CHAPTER FIVE

فصل پنجم

AFGHAN HISTORY (1960-1996)

تاریخ افغانستان (۱۹۶۰-۱۹۹۶)

Image: BMD-1 in Afghanistan - Soviet–Afghan War - Wikipedia

LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

ADVANCED PROFICIENCY BENCHMARK

A. Interpretive Mode: I can understand the main message and supporting details on a wide variety of familiar and general interest topics across various time frames from complex, organized texts that are spoken and written.

Chapter Objectives

- Identify the underlying message and some supporting details across major time frames in descriptive informational texts regarding *Afghan history (1960-1996).*

B. Interpersonal Mode: **I can** maintain spontaneous spoken and written conversations and discussions across various time frames on familiar, as well as unfamiliar, concrete topics, using minimally cohesive paragraphs.

Chapter Objectives

- Exchange information and ideas in discussions on a variety of familiar and concrete academic and social topics, using a few simple paragraphs across major time frames regarding *Afghan history (1960-1996)*.

C. Presentational: **I can** deliver detailed and organized presentations on familiar as well as unfamiliar concrete topics, in paragraphs and using various time frames through spoken and written language.

Chapter Objectives

- Tell stories about school and community events and personal experiences, using paragraphs across major time frames regarding *Afghan history (1960-1996)*.

D. Intercultural:

- **Investigate**: In my own and other cultures, **I can** explain some diversity among products and practices and how it relates to perspectives.

- **Interact**: **I can** interact at a competent level in familiar and some unfamiliar contexts

Chapter Objectives

- Compare products and practices related to my own and other cultures.

LESSON 1

درس اول

THE ERA OF POLITICAL INSTABILITY (1960-1979)

عصر بی ثباتی سیاسی (۱۹۶۰-۱۹۷۹)

CHP 5. L 1. ESSENTIAL QUESTIONS

- What significant cultural, economic, and political developments shaped Afghanistan's history?
- What were the key social and economic reforms implemented in Afghanistan during the 1960s and 1970s, and how did these impact the country's culture and society?

Discuss the following question with a partner. Write down the main points on a piece of paper.

- What are the major economic, social, and political challenges that Afghanistan has faced throughout its history, and how have these challenges been addressed, both by the government and the international community?

CHP 5. L 1. FOCUS OF THE LESSON

In this lesson, you will identify the elements that contributed to political instability in Afghanistan between the years 1960-1979. The grammatical aspect of the lesson will focus on the infinitive. The first part of the lesson focuses on colloquial Dari, while the second part covers standard Dari.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 5. L 1. Lesson Learning Checklist).

THE ERA OF POLITICAL INSTABILITY (1960-1979)

عصر بی ثباتی سیاسی (۱۹۶۰-۱۹۷۹)

I. COLLOQUIAL LANGUAGE ۱. زبان عامیانه

CHP 5. L 1. INTRODUCTION

Learning Activity 1. As you listen to the passage about the era of political instability (1960-1979) in Afghanistan. Write down key points, main ideas, or keywords to help you stay focused and remember what you have heard. For scaffolding, synonyms of some words are provided inside the brackets.

The Era of Political Instability (1960-1979)

عصر بی ثباتی سیاسی (۱۹۶۰-۱۹۷۹)

تاریخ افغانستان نشانه (علامه) قرن ها تحولات (تغییرات) پیچیده (مغلق) سیاسی، فرهنگی و اجتماعی، تهاجمات (حملات)، جنگ های داخلی و دوره های ثبات و رفاه (خوشبختی) نسبی (تا یک اندازه) است.

از دهه ۱۹۶۰ اغلب به عنوان عصر طلایی (بهترین وقت) افغانستان یاد می شود. در آن زمان افغانستان شاهد تحولات فرهنگی و اقتصادی چشمگیری (قابل توجه) بود، به ویژه در زمان سلطنت (پادشاهی) ظاهر شاه، این کشور افزایش (زیاد شدن) سطح سواد را تجربه کرد (مردم خواندن و نوشتن را یاد گرفتند) و چندین دانشگاه (پوهنتون) و مؤسسات تحصیلی عالی تأسیس شد (شروع بکار کرد). افغانستان همچنین صنعت (سکتور) فیلمسازی را توسعه داد (شروع کرد) که طی آن فیلم های افغانی زیادی ساخته شد.

از سال ۱۹۶۰ تا ۱۹۷۹، افغانستان دستخوش (قربانی) تغییرات قابل توجهی در نظام سیاسی و اجتماعی خود شد. در سال ۱۹۶۴، قانون اساسی جدید تصویب شد که یک سلطنت مشروطه را ایجاد کرد (قدرت پادشاه کم شد) و آزادی های مدنی (انسانی) و حقوق سیاسی بیشتری را برای افغان ها فراهم کرد (بوجود آورد). در این دوره سیاست کمونیستی شکوفا شد (ترقی کرد) و حزب دموکراتیک خلق افغانستان (پی دی پی ای) تشکیل گردید (بمیان آمد).

در سال ۱۹۷۸ حزب دموکراتیک خلق افغانستان به نام انقلاب ثور کودتا کرد و یک حکومت سوسیالیستی را تأسیس کرد. با این حال، این اقدام با مخالفت بسیاری از مردم افغانستان روبرو شد و کشور به آشوب (بی قراری، بی ثباتی) سیاسی و خشونت فرو رفت (غرق شد). در سال ۱۹۷۹، اتحاد جماهیر شوروی برای حمایت از دولت جدید به افغانستان حمله کرد و جنگی چند دهه ای را آغاز کرد که عواقب ناگواری (نتیجه بد) برای این کشور و منطقه داشت. این دوره در تاریخ افغانستان مرحله دهه‌ها جنگ و بی ثباتی را رقم زد (شروع کرد) که بعدها تأثیر عمیقی بر فرهنگ، جامعه و توسعه سیاسی کشور گذاشت.

Language and Culture Note 1.

Afghanistan between 1960-1979

The era of political instability from 1960 to 1979 in Afghanistan was marked by a series of coups, uprisings, شورش قیام، and civil wars that left the country in a state of chaos and disarray. This period began with the toppling of King Mohammad Zahir Shah in 1973 and saw the rise of the Marxist-leaning People's Democratic Party of Afghanistan (PDPA), which ultimately بلاخره led to a Soviet-backed regime. The new government faced widespread opposition from traditional tribal and religious leaders, which led to a series of uprisings and civil war. The political instability had a profound عمیق impact on Afghanistan's social and economic fabric, leading to a brain drain and a rise in extremism.

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CHP 5. L 1. VOCABULARY PREPARATION

Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity.

English	Transliteration	دری	
instability	be sabāti	بي ثباتی	۱
complex developments	tahawalāt pečida	تحولات پیچیده	۲
The Golden Age	'sr talāi	عصر طلایی	۳
development	taraqi	ترقی	۴
literate	sawād	سواد	۵
higher education institutions	mosasāt ta'limāt 'āli	موسسات تحصیلات عالی	۶
to establish	tāsis kardan	تاسیس کردن/ شدن	۷
industry	san'at	صنعت	۸
expand	tawsa'a dādan	توسعه دادن	۹
social system	sistam ajta	سیستم اجتماعی	۱۰
changes	tağirāt	تغییرات	۱۱
to ratify	taswib kardan	تصویب کردن	۱۲
civil liberties	āzādi madani	آزادی مدنی	۱۳
coup	kodatā/kodatā kardan	کودتا / کودتا کردن	۱۴
party	hezb	حزب	۱۵

Listening Strategies

Activating Prior Knowledge

Activating prior knowledge is an essential strategy in listening comprehension that involves using what a listener already knows about a topic to help them understand new information. This strategy allows listeners to make connections between what they already know and what they hear, which can aid in comprehending and retaining new information.

To activate prior knowledge, you may ask yourself questions about the topic, recall past experiences or related information, or make predictions about what you expect to hear based on your existing knowledge.

Learning Activity 3. Match the words/phrases. Look up some words online using a Dari/Persian online dictionary.

politics	سیاست
stability	ثبات
development	ترقی/ انکشاف (کردن/دادن)
changes	تغییرات
industry	صنعت
expand	توسعه دادن
to ratify	تصویب (کردن)
civil	مدنی
party	حزب
to establish	تاسیس کردن

Learning Activity 4. Define the words and phrase in English.

revolution	انقلاب
unwelcome	ناخوش آیند
experience	تجربه (کردن)
chaos	آشوب
period	عصر / دوره
unfortunate consequences	عواقب ناگوار

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Understanding the Listening

Learning Activity 5. Listen to the same passage at the beginning of the lesson (CHP 5. L 1. INTRODUCTION) and answer the following T/F questions. Write **غ** for false and **ص** for true statements.

Statement **جمله**	**True صحیح / False غلط**
In the 300 years of Afghan history, the period of the 1960s is considered the golden area of Afghanistan.	ص
Afghanistan's history is marked by centuries of complex political development, including invasions and civil wars.	ص
There were many developments under the rule of King Zahir Shah.	ص
During this period, the Afghans literacy rate increased.	ص
During the years 1960-1979, Afghan film industry collapsed.	غ
Leftist political parties emerged between 1960-1979.	ص
The Saur coup established a socialist government in Afghanistan.	ص
The Soviet Union entered Afghanistan in 1979.	ص
The Soviet Union had the support of the United Nations.	غ
The Soviet Union's invasion of Afghanistan started a long conflict in the country.	ص

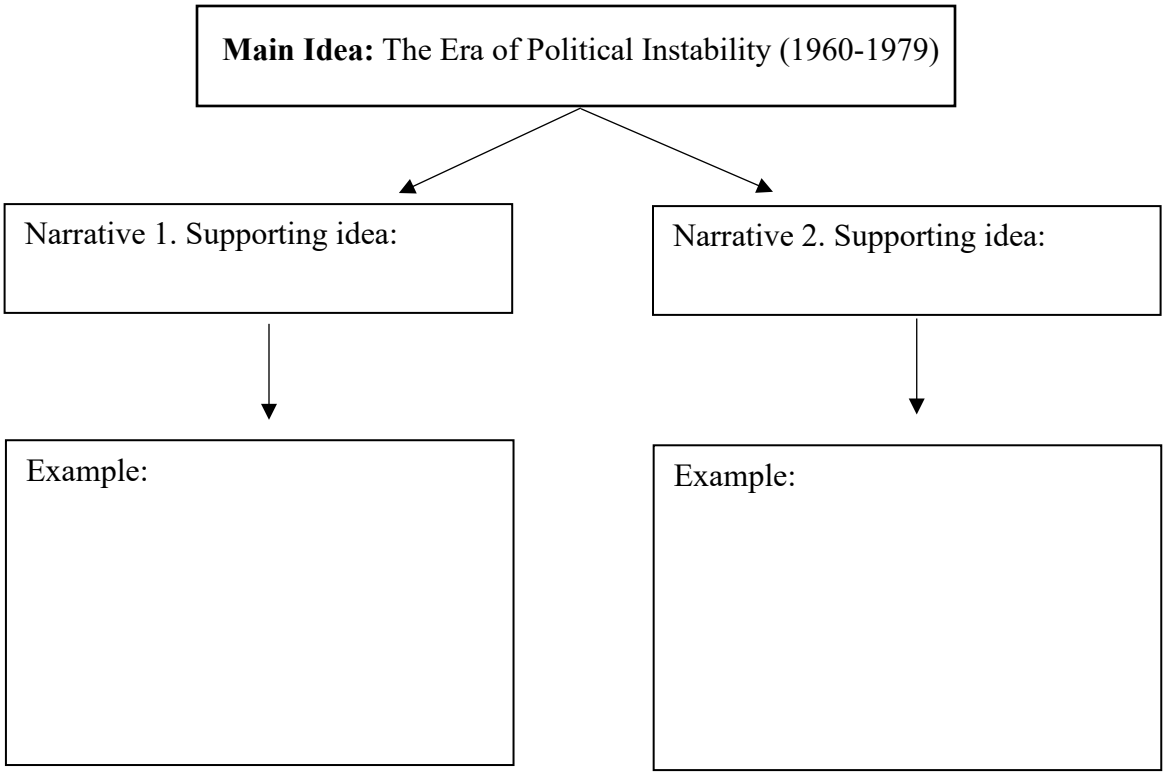
Language and Culture Note 2.

Factors that Caused Political Instability between 1960-1979

There were several leading causes of political instabilityبي ثباتی in Afghanistan from 1960 to 1979. One of the critical factors was the growing divide between the ruling elites and the general public, who felt increasingly marginalized and disenfranchised. This led to a series of coups and countercoups as various factions vied for power. Additionally, the country's traditional tribal and religious leaders saw the new government as a threat to their way of life, leading to widespread opposition to the new regime. The rise of the Marxist-leaning People's Democratic Party of Afghanistan (PDPA) in 1978 further exacerbated tensions, as the new government implemented تطبیق شدن sweeping reforms that alienated many traditionalists. Ultimately, these factors contributed to a period of political and social upheaval that left the country in a state of chaos and instability.

Learning Activity 6. Graphic Organizer

Listen to the passage "The Era of Political Instability (1960-1979)." Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.



Learning Activity 7. Work with a partner or alone. Read the passage "The Era of Political Instability (1960-1979)" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Language and Culture Note 3.

Afghan Women During the Period of 1960-1979

The situation حالت of women's rights in Afghanistan from 1960-1979 was somewhat mixed. On the one hand, there were some efforts to improve women's education and opportunities فرصت ها, particularly under the rule of King Zahir Shah. For example, in 1964, a new constitution was adopted that guaranteed equal rights for men and women, and women were allowed to attend universities and work in various professions مسلک های مختلف . Some women also served in parliament and held other positions of power.

However, these gains were not universal, and many women continued to face significant barriers and discrimination. Women in rural areas and from more conservative محافظه کار families were often subjected to strict patriarchal norms that limited their freedoms and opportunities. For example, many girls were not allowed to attend school or were married off at an early age, and women were often restricted in their ability to work outside the home or participate in public life زنده گی عامه .

Afghan Women In 1960s

Image Source: NPR Photos Of Afghanistan's Past: Modernity Lost : NPR

CHP 5. L 1. DIRECT INSTRUCTION

Infinitives

Infinitives serve to represent a verb as a noun. In Dari, as in English, the infinitive is the dictionary form of a verb and is typically used in everyday speech to denote the action. The Dari infinitive frequently corresponds more closely with the English usage of the *-ing* suffix.

English	Dari	
	Standard	**Colloquial**
Running is difficult for me.	دویدن برایم مشکل است.	دویدن برم سخت اس.
Standing is not difficult for her.	ایستادن برایش مشکل نیست.	ایستادن برش سخت نیس.
Purchasing is easy for them.	خریدن برای شان آسان است.	خریدن برشان آسان اس.
Stealing is sin.	دزدیدن / دُوزدی کردن گناه است.	دُزی کدن گناه س.
Going is necessary.	رفتن ضرور است.	رفتن ضرور اس.

The procedure applies to compound verbs:

English	Dari	
	Standard	**Colloquial**
Working is pleasant for us.	کارکردن برای ما خوشایند است.	کارکدن برما خوشایند اس.
Cooking is my job.	نان پختن کار من است.	نان پخته کدن کار مه اس.
Listening is a good habit.	گوش کردن عادت خوب است.	گوش کدن عادت خوب اس.
After swimming, I get tired.	بعد از آب بازی کردن خسته میشوم.	بعد از اَوبازی مانده میشم.
She has come to study.	او برای درس خواندن آمده است.	او بَر درس خواندن آمده.

Learning Activity 8. Write the following sentences in Dari using the past subjunctive with the appropriate form of the verb. Use an online Dari/Persian dictionary to look up any necessary words.

We like reading.		۱
Gambling is not allowed.		۲
She is not familiar with playing the rubab.		۳
Going in is easy; getting out is hard.		۴
Eating a lot of sweets has a disadvantage.		۵

Learning Activity 9. Create a few complex sentences by using infinitives covered in this lesson. Use Vocaroo | Online voice recorder to record yourself reading the text. Then, share the link with your teacher or classmates for feedback. Look up words you do not know using an online Dari/Persian dictionary.

II. STANDARD LANGUAGE ۲. زبان رسمی

CHP 5. L 1. ESSENTIAL QUESTIONS

- How have Afghanistan's historical, political, and cultural relationships with its neighboring countries influenced its national development, stability, and regional diplomacy?

Learning Activity 10. Before you read the text on the next page, discuss the following question with a partner.

- In what ways did Afghanistan's foreign policy during the period of 1960-1979 affect its relations with its neighbors, and what were the key challenges and opportunities that arose as a result of this policy?

Reading Strategies

K-W-L Chart

Use a K-W-L graphic organizer to activate your prior knowledge, set learning goals, and reflect on what you have learned.

- The K column: In this column, write down what you already know about the topic. This helps to activate prior knowledge and provides a starting point for further learning.
- The W column: In this column, write down what you want to know or questions you have about the topic. This helps to set learning goals and encourages you to actively seek out information.
- The L column: In this column, write down what you have learned after reading or studying the topic. This helps to reflect on new information gained and reinforces the learning process.

CHP 5. L 1. READING

Learning Activity 11. Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside the brackets. You can also look up some words using an online dictionary.

Relations with Neighbors

روابط با همسایگان

روابط افغانستان با همسایگان اش دربین سال های ۱۹۶۰ و ۱۹۷۹ اکثراً پرتنش (جنجالی) و با درگیری (جنگ) های سیاسی و نظامی همراه بود. این کشور از مدت طولانی با پاکستان اختلاف مرزی (سرحدی) داشته است. خط دیورند (مرز بین افغانستان و پاکستان) در اواخر قرن نوزدهم توسط بریتانیا ایجاد و به رسمیت شناخته شد. اختلاف روی خط دیورند به چندین درگیری نظامی بین دو کشور به ویژه در دهه ۱۹۶۰ و اوایل دهه ۱۹۷۰ عیسوی منجر و موجب به قطع روابط دیپلماتیک بین دو کشور شده است. افغانستان همچنین روابط تیره‌ای (خراب) با ایران داشته است، به ویژه پس از اختلافات مرزی در سال ۱۹۷۱ عیسوی که منجر به اخراج پناهجویان افغان از ایران و بسته شدن مرزها شد.

رابطه افغانستان با اتحاد جماهیر شوروی از سیاست خارجی مهم افغانستان در این دوره بود. افغانستان در ابتدا سعی کرد (کوشش کرد) بین ایالات متحده امریکا و اتحاد جماهیر شوروی بی طرفی خود را حفظ کند (نگهدارد)، اما در نهایت (آخر) روابط نزدیکی با شوروی برقرار (ایجاد) کرد. اتحاد جماهیر شوروی به افغانستان کمک های اقتصادی و نظامی از جمله مشاوران نظامی، تجهیزات (وسایل) و بودجه برای پروژه های انکشافی ارائه کرد. با این حال، دخالت (دست درازی) بیش از حد اتحاد جماهیر شوروی در افغانستان در نهایت به بی ثباتی و جنگ در این کشور منجر شد.

با تأسیس حزب حامی مارکسیست (حزب دموکراتیک خلق افغانستان) در سال ۱۹۷۸ عیسوی ، روابط افغانستان با همسایگان شرقی (پاکستان) و غربی (ایران) اش پیچیده تر (مغلق تر) شد. بعضی از سیاست های دولت جدید شامل اصلاحات ارضی (تقسیم زمینء زمیداران برای دهاقین غریب)، برچیدن ساختارهای سنتی (کوشش برای تغییر عنعنات مردم)، قدرت و ترویج برابری جنسیتی (برابری زن و مرد) بود. مردم عام و مخصوصاً نیروهای محافظه کار و اسلامگرا در کشور و منطقه این سیاست ها را به عنوان یک تهدید تلقی کردن (پنداشتند). پاکستان و ایالات متحده امریکا شروع به حمایت از مقاومت ضد کمونیستی (مجاهدین) در افغانستان کردند. در نهایت مقاومت شدید افغان ها باعث شد تا روس ها در سال ۱۹۷۹ عیسوی برای حمایت از رژیم کمونیستی کابل به افغانستان حمله نظامی کنند.

CHP 5. L 1. AFTER READING

Reading Strategies

Summarization Exercise

What did you learn from this text?

Write a summary of the text using your own words and focusing on the main ideas and key points. Use bullet points, diagrams, or mind maps to help organize your thoughts. Then share your summary with your peers or the teacher and discuss any similarities or differences in your understanding of the text.

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Understanding the Reading

Learning Activity 12. Check your understanding of the reading by choosing whether the following statements are true/صحيح (ص) or false/غلط (غ). You can look up words using an online dictionary. According to the passage:

	Statement جمله	True صحيح / False غلط
1.	Afghanistan's relations with its neighbors during the period of 1960-1979 were mostly peaceful.	غ
2.	The border dispute with Pakistan led to military clashes between the two countries.	ص
3.	Iran and Afghanistan had a friendly relationship during this period.	غ
4.	Afghanistan initially sought to maintain neutrality between the United States and the Soviet Union.	ص
5.	The Soviet Union did not provide any assistance to Afghanistan during the period of 1960-1979.	غ
6.	The Soviet Union's increased involvement in Afghanistan contributed to the country's stability and peace.	غ
7.	The new government's policies in Afghanistan were seen as a threat by conservative forces in the country and the region.	ص
8.	Pakistan and the United States supported anti-communist rebels in Afghanistan.	ص
9.	The Soviet Union invaded Afghanistan before the rise of the Marxist-leaning PDPA.	غ
10.	Pakistan played a significant role in supporting the Afghan resistance against the Soviet Union.	ص

Learning Activity 13. Work with a partner or alone. Read the article "Relations with Neighbors" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Learning Activity 14. Check Your Understanding

Work with a partner or alone and answer the following question in Dari, using paragraph-length discourse: What was the role of Pakistan in the Soviet Union's invasion of Afghanistan in 1979?

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Learning Activity 15. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, form, singular/plural form of nouns, etc.).

پرتنش	حامی و حمایت گر	مرزی	روابط	تقسیم کردن

۱ افغانستان در دهه ۷۰ _____ دوستانه با همسایگان خود نداشت.

۲ افغانستان از مدت طولانی اختلافات _____ با پاکستان دارد.

۳ افغانستان با ایران هم روابط _____ داشته است.

۴ اتحاد شوروی سابق _____ دولت کمونیستی در کابل بود.

۵ یکی از سیاست های دولت کمونیستی کابل _____ زمین های زمینداران بین کشاورزان فقیر بود.

Key:

۱	۲	۳	۴	۵
روابط	مرزی	پرتنش	حامی و حمایت گر	تقسیم کردن

CHP 5. L 1. APPLYING KNOWLEDGE

Learning Activity 16. Refer to both "The Era of Political Instability" and "Relations with Neighbors" passages. Work with a partner or alone. Write a short blog post in Dari highlighting the significance of each article. Also, mention if anything in the passage has surprised you. Use an online Dari/Persian dictionary to look up some words.

CHP 5. L 1. ANALYZING

Comparing Cultural Perspectives

Learning Activity 17. Compare *The Era of Political Instability (1960-1979)* in Afghanistan with an era of instability in a Western country. What similarities and differences do you notice? Write your findings in Dari

CHP 5. L 1. EVALUATING

Learning Activity 18. Work with a partner or alone. Describe how the events of the 60s and 70s contributed to Afghanistan's current (2023) political and economic situations -what went wrong? Look up some information online to enhance your knowledge.

Language and Culture Note 4.

Relations with Neighbors during the Periods of 1960-1979

Afghanistan's relations with its neighboring همسایگان countries from 1960 to 1979 were complex and often strained. The country had long-standing territorial disputes with Pakistan, which led to several military clashes and a breakdown in diplomatic relations. Meanwhile, relations with Iran were also tense, particularly after a border dispute in 1971 that led to the closure of the border and the expulsion of Afghan refugees. Afghanistan also had close ties with the Soviet Union, which provided military and economic نظامی و اقتصادی aid to the country in the 1960s and 1970s. However, this relationship became more complicated after the rise of the Marxist-leaning People's Democratic Party of Afghanistan (PDPA) in 1978, which was seen as a threat by many of Afghanistan's neighbors. In particular, Pakistan and the United States began supporting anti-communist rebels in Afghanistan, which ultimately led to the Soviet Union's invasion of the country in 1979. Overall, Afghanistan's relations with its neighboring countries during this era were marked by a mix of cooperation, tension, and conflict, which had significant implications تغییر for the country's political and social stability.

CHP 5. L 1. CRITICAL THINKING

Learning Activity 19. Research on the internet or brainstorm with your partner. Explore how external influences or interventions exacerbate or alleviate instability. Are there patterns or lessons from this era that resonate with global events in other regions or eras? Write your findings in the following space:

CHP 5. L 1. CREATING

Learning Activity 20. Create a podcast posting in Dari. Describe the significant cultural, economic, and political developments that have shaped Afghanistan's history. Also, highlight the critical social and economic reforms implemented in Afghanistan during the 1960s and 1970s, and explain how these reforms influenced the country's culture and society.

Learning Activity 21. Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below

متل دری

DARI PROVERB

از صد خویش، یک همسایه پیش

Transliteration: az sad xweš , yak hamsāya peš.

Literal: A neighbor is closer than a hundred relatives.

Meaning: This expression emphasizes the importance of maintaining good relationships with one's neighbors. The underlying message is that proximity often plays a crucial role in providing support, help, or companionship, potentially making a neighbor more immediately helpful or accessible than distant relatives. In times of need or emergency, it is typically your neighbors who can respond the fastest, simply because they are nearby.

CHP 5. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

	Can-Do Statement	Achieved
1.	I can explain the significance of the 1960s as the "Golden Age" of Afghanistan's history.	
2.	I can describe the changes in Afghanistan's political and social systems from 1960 to 1979.	
3.	I can discuss the rise of leftist politics and the emergence of the People's Democratic Party of Afghanistan (PDPA) in 1960s-1970s.	
4.	I can explain the consequences of the Soviet Union's invasion of Afghanistan in 1979 on the country's political, cultural, and social development.	
5	I can describe Afghanistan's relations with its neighbors from 1960 to 1979, including Pakistan and Iran.	
6	I can explain the impact of the Marxist-leaning People's Democratic Party of Afghanistan (PDPA) on the country's relationships with its neighbors, particularly with Pakistan.	

LESSON 2

درس دوم

THE DECADE OF FOREIGN INTERVENTION AND INSURGENCY (1978-1996)

مداخله خارجی و دهه مقاومت (۱۹۷۸-۱۹۹۶)

CHP 5. L 2. ESSENTIAL QUESTIONS

- What were the reasons behind foreign intervention in Afghanistan during the 1980s and early 1990s?
- How did the Afghan insurgency evolve during this period, and what were the key turning points?

Discuss the following question with a partner. Write down the main points on a piece of paper.

- How did the Afghan people respond to foreign intervention and insurgency, and what were the consequences for their society and culture?

CHP 5. L 2. FOCUS OF THE LESSON

In this lesson, you will understand the causes and consequences of the Soviet-Afghan War and the subsequent civil war in Afghanistan and be able to analyze the impact of the wars on Afghanistan's political and social structures. The grammatical aspect of the lesson will focus on participles in Dari. The first part of the lesson focuses on colloquial Dari, while the second part covers standard Dari.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 5. L 2. Lesson Learning Checklist).

THE DECADE OF FOREIGN INTERVENTION AND INSURGENCY (1978-1996)

مداخله خارجی و دهه مقاومت (۱۹۹۶-۱۹۷۸)

I. COLLOQUIAL LANGUAGE ۱. زبان عامیانه

CHP 5. L 2. INTRODUCTION

Learning Activity 1. As you listen to the passage about the era of political instability (1960-1979) in Afghanistan. Write down key points, main ideas, or keywords to help you stay focused and remember what you have heard. For scaffolding, synonyms of some words are provided inside the brackets.

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The Decade of Foreign Intervention and Insurgency (1978-1996)

مداخله خارجی و دهه مقاومت (۱۹۹۶-۱۹۷۸)

جنگ شوروی و مردم افغانستان (۱۹۸۹-۱۹۷۹) یک جنگ مهم و تاریخی بود که در آن اتحاد جماهیر شوروی برای حمایت از دولت کمونیستی که در کودتای ۱۹۷۸ قدرت را به دست گرفته بود، به افغانستان حمله کرد. مجاهدین افغان (مقاومت گران) مورد (زیر، تحت) حمایت آمریکا، پاکستان، عربستان سعودی و دیگر کشورهای مسلمان و غربی بودند. اتحاد جماهیر شوروی سرانجام (در آخر) در سال ۱۹۸۹ نیروهای خود را از افغانستان خارج کرد، اما جنگ تأثیر عمیقی بر جامعه افغانستان گذاشت. کشور ویران (خراب) شد و میلیون ها نفر بی خانمان (بی سرپناه) ماندند. این جنگ همچنین منجر (باعث) به ظهور (بوجود آمدن) بنیادگرایی اسلامی (افراطیت) در منطقه شد، زیرا مجاهدین مقاومت خود را در برابر شوروی و دولت کمونیستی کابل به عنوان یک جنگ مقدس (جهاد) می دیدند.

پس از خروج شوروی در سال ۱۹۸۹، حکومت کمونیستی افغانستان به رهبری داکتر نجیب الله تا سال ۱۹۹۲ ادامه یافت (دوام کرد). در سال ۱۹۹۲ مجاهدین وارد (داخل) کابل شدند و کشور درگیر جنگ داخلی شد که تا سال ۱۹۹۶ ادامه داشت. گروه های مختلف مجاهدین که علیه (در مقابل) اتحاد جماهیر شوروی متحد شده بودند با هم درگیر شدند (داخل جنگ شدند). این امر (این کار، این حالت) منجر به خلاء (خالی گاه) قدرتی شد که توسط جنگ سالاران (تفنگ داران) و شبه

نظامیان محلی (ملیشه ها) پر شد. جنگ با درگیری شدید بین گروه های رقیب (مخالف) و هدف قرار دادن غیرنظامیان (مردم عام) آغاز شد که منجر به تخریب (خراب شدن) بیشتر کشور و آوارگی (سرگردانی، مهاجرت) افغانها گردید.

جنگ شوروی و افغانستان و متعاقب آن (بعداً) جنگ داخلی تأثیر عمیقی بر افغانستان و منطقه داشت. این جنگ ده ها هزار کشته و میلیون ها آواره برجای گذاشته است. بی ثباتی سیاسی و جنگ های داخلی همچنین راه را برای استقرار (بروز، به قدرت آمدن) طالبان در منطقه و رشد (زیاد شدن) بنیادگرایی اسلامی هموار (فراهم) کرد.

Language and Culture Note 1.

Factors that led to the Soviet Invasion of Afghanistan

The main factors that led to the Soviet invasion تهاجم شوروی of Afghanistan in 1980 were rooted in the Cold War tensions فشار ها between the Soviet Union and the United States and the domestic instability in Afghanistan following a communist coup. The Soviet Union aimed to prop up the newly installed communist government in Afghanistan, secure its southern border, and gain a strategic in South Asia. However, the Soviet invasion sparked a decade-long conflict, with the mujahideen insurgency receiving support from the United States and other Western countries. The war led to widespread destruction, displacement بیجا شدن and loss of life, with estimates of up to 2 million Afghan deaths and millions more displaced. The Soviet invasion also fueled the rise of Islamist extremism and the Taliban, with long-lasting implications تاثیرات for the region and the world.

Image Source: Wikipedia

CHP 5. L 2. VOCABULARY PREPARATION

Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity. Remember that some words are pronounced differently depending on whether they are used in colloquial and standard language. In cases where there is a difference, the colloquial term is provided first, followed by the standard equivalent (**bold**).

English	Transliteration	دری	
the army	qwā	قوا	۱
destruction	xarāb šadan/taxrib	خراب شدن / تخریب	۲
becoming homeless	be xāna šadan	بی خانه شدن / بیخانمان	۳
fundamentalism	banyādgarāi	بنیادگرایی	۴
resistance	maqāwamatgarān	مقاومت گران	۵
exit	xaruj	خروج	۶
holy war	jahād	جهاد / جنگ مقدس	۷
to continue	dawām kardan	دوام (کردن)	۸
forward	dar maqābal	درمقابل / علیه، در برابر	۹
power vacuum	xalā qadrat	خلاء قدرت	۱۰
warlord	jangsālār	جنگسالار	۱۱
local militia	mališa/šaba nazāmyān	ملیشه / شبه نظامیان	۱۲
getting full	par šadan	پر شدن	۱۳
rival factions	grup hāy raqib	گروپ های رقیب	۱۴
establishment	astaqrār	استقرار	۱۵

Listening Strategies

Activating Prior Knowledge

Activating prior knowledge is an essential strategy in listening comprehension that involves using what a listener already knows about a topic to help them understand new information. This strategy allows listeners to make connections between what they already know and what they hear, which can aid in comprehending and retaining new information.

To activate prior knowledge, you may ask yourself questions about the topic, recall past experiences or related information, or make predictions about what you expect to hear based on your existing knowledge.

Learning Activity 3. Match the meanings of the words and phrases.

army	قوا / قشون
cause	باعث / منجر
holy	مقدس
space	خلا
authority	قدرت
to destroy	تخریب (شدن، کردن)
to fill	پر (شدن، کردن)
rival	رقیب
displacement	بی خانمان (شدن، کردن)
fundamentalist	بنیاد گرا / افراطی

Learning Activity 4. Define the words and phrases in English.

external	خارجی
resistance	مقاومت
intervention	مداخله
support	حمایت (شدن، کردن)
mujahid	مجاهد
to settle	هموار (شدن، کردن)

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Understanding the Listening

Learning Activity 5. Listen to the same passage at the beginning of the lesson (CHP 5. L 2. INTRODUCTION) and answer the following T/F questions. Write **غ** for false and **ص** for true statements.

Statement **جمله**	**True صحیح / False غلط**
The Soviet-Afghan War took place from 1979 to 1989.	ص
The Soviet Union invaded Afghanistan to support the communist government.	غ
The Afghan resistance, or Mujahideen, received support from various countries, including the United States.	ص
The Soviet Union withdrew its troops from Afghanistan after a 10 year invasion.	ص
The war had a significant impact on Afghan society.	غ
The Afghan communist government led by Dr. Najibullah collapsed in 1992.	ص
Afghanistan experienced a civil war after the Soviet withdrawal.	غ
The conflict was between the Mujahedeen and the Taliban.	غ
The Taliban emerged as a militant group during the Afghan civil war.	ص
The wars in Afghanistan had a profound impact on the growth of Islamic fundamentalism in the region.	غ

Language and Culture Note 2.

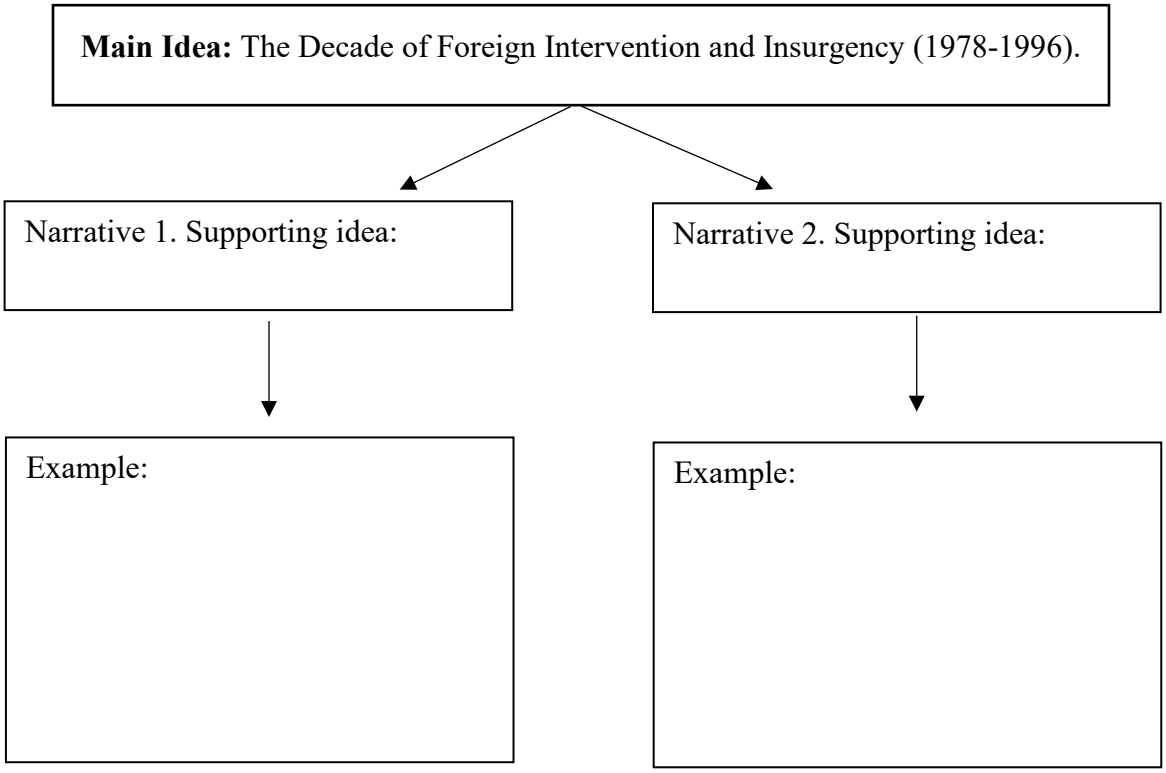
The Collapse of the Afghan Communist Government in 1992

The collapse of the Afghan communist government/حکومت کمونیستی in 1992 resulted from several key events, including the withdrawal of Soviet support, factionalism within the ruling People's Democratic Party of Afghanistan (PDPA), and the rise of the mujahideen insurgency/شورش . After the Soviet withdrawal in 1989, the PDPA struggled to maintain control of the country, facing increasing opposition from various factions, including former PDPA members who had defected or were purged. The government was further weakened by the collapse/ سقوط - فروپاشی of the Soviet Union and the loss of its economic and military support. In 1992, the mujahideen, with the backing of regional powers, launched a series of offensives that ultimately led to the fall of the PDPA government. However, the victory was short-lived, as the mujahideen factions soon turned on each other, plunging/شدن غوطه ور the country into a devastating civil war that lasted for years, with various groups vying for power and control over territory. The collapse of the communist government and the subsequent civil war had far-reaching consequences for Afghanistan, contributing to the rise of the Taliban and the country's continued instability.

Image Source: Wikipedia

Learning Activity 6. Graphic Organizer

Listen to the passage "The Decade of Foreign Intervention and Insurgency (1978-1996)." Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.



Learning Activity 7. Work with a partner or alone. Read the passage "The Decade of Foreign Intervention and Insurgency (1980-1996)" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Language and Culture Note 3.

The Rise of the Taliban

The rise of the Taliban in the mid-1990s reflected/منعکس شده است the political, social, and economic conditions in Afghanistan at the time, including the power vacuum left by the collapse of the communist government/حکومت کمونیستی and the ongoing civil war. The Taliban emerged as a force in the southern provinces of Afghanistan, drawing support from conservative Pashtun communities and presenting themselves as a solution to the chaos and lawlessness that characterized/ مشخص شده است much of the country. Their strict interpretation of Islamic law, including the imposition of severe restrictions on women's rights and the suppression /سرکوب of dissent, appealed to some Afghans tired of years of conflict and instability. The Taliban also benefited from the support of Pakistan, which saw them as a useful ally in countering the influence of India and other regional powers in Afghanistan.

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CHP 5. L 2. DIRECT INSTRUCTION

Participles Followed by a Verb

In the Dari language, the participle represents a verb form that is used in multiple constructions, frequently bearing an idiomatic sense. It is not precisely a tense, given that it is never the primary verb in a sentence. The participle can be viewed as a part of the perfect tense, past perfect tense, and perfect subjunctive. Additionally, the participle has its role in other grammatical structures, which are presented later. The participle form of a verb is formed by adding *a / ه* to the past stem of the verb.

English	Complete Form	A	Past Stem	Infinitive
[s/he] has gone	رفته	ه	رفت	رفتن

English	Dari	
	Standard	Colloquial
the drunk tea	--	چای خورده شده
the elected leader	--	رهبر انتخاب شده
the unfinished work	--	کار خلاص نشده
Ali has gone.	علی رفته است.	علی رفته.
The tea has been drunk.	چای نوشیده شده است.	چای خورده شده.
The leader has been elected.	رهبر انتخاب شده است.	رهبر انتخاب شده.
The work has not been done.	کار خلاص نشده است.	کار خلاص نشده.

In situations where a participle is followed by a verb, the participle is placed directly before the main verb in a sentence. In this case, it indicates that one event occurred before another. The main verb can appear in simple past or past perfect tenses.

See below:

Past Perfect	Simple Past
علی ترسیده و فرار کرده. Ali got scared and [then] has run away.	علی ترسیده و فرار کرد. Ali got scared and [then] ran away.
مادرم نان پخته و به کار رفته. My mom cooked food and has gone to work.	مادرم نان پخته و به کار رفت. My mom cooked food and went to work.

Participle with the Verb "رفتن"

When a participle is succeeded by the verb 'raftan' (رفتن), which means 'to go', the phrase takes on a distinct meaning of 'continuing to do X', with X being the action represented by the participle. The main verb determines whether the action is occurring in the present or past tense.

Present Tense

	Standard	Colloquial
I keep trying.	کوشش کرده میروم.	کوشش کرده میرم.
You keep lying.	شما دروغ گفته میروید.	تو دروغ گفته میری.
The weather keeps getting warmer day by day.	هوا روز به روز گرم شده میرود.	هوا روز به روز گرم شده میره.
Our money keeps finishing.	پول ما خلاص شده میرود.	پیسه ما خلاص شده میره.

Past Tense

	Standard	Colloquial
I kept trying.	کوشش کرده می رفتم.	کوشش کرده میرفتُم.
You kept lying.	شما دروغ گفته میرفتید.	تو دروغ گفته میرفتی.
The weather kept getting warmer day by day.	هوا روز به روز گرم شده میرفت.	هوا روز به روز گرم شده میرفت.
Our money kept finishing.	پول ما خلاص شده میرفت.	پیسه ما خلاص شده میرفت.

Participle with the Combined Verbs "روان بودن"

Sometimes, verbs (روان بودن) are employed to convey meaning when using a participle. However, this structure is typically found in colloquial Dari.

Present Tense

	Standard	Colloquial
I keep trying.	کوشش کرده روان استم.	کوشش کرده روان استُم.
You keep lying.	شما دروغ گفته روان استید.	تو دروغ گفته روان استی.
The weather keeps getting warmer day by day.	هوا روز به روز گرم شده روان است.	هوا روز به روز گرم شده روان اس.
Our money keeps finishing.	پول ما خلاص شده روان است.	پیسه ما خلاص شده روان اس.

Past Tense

	Standard	Colloquial
I kept trying.	--	کوشش کرده روان بودُم.
You kept lying.	شما دروغ گفته بودید.	تو دروغ گفته روان بودی.
The weather kept getting warmer day by day.	--	هوا روز به روز گرم شده روان بود.
Our money kept finishing.	--	پیسه ما خلاص شده روان بود.

Participle with the Verb "داشتن"

The third way to incorporate a participle in a sentence is with the use of a verb (داشتن) However, this structure is typically found in formal Dari and is used less in colloquial conversation.

Present Tense

	Standard	Colloquial
I keep trying.	دارم کوشش میکنم.	دارمُ کوشش میکنُم.
You keep lying.	شما دارید دروغ میگویید.	داری دروغ میگی.
The weather keeps getting warmer day by day.	هوا داره روز به روز گرم میشود.	هوا داره روز به روز گرم میشه.
Our money keeps finishing.	پول ما دارد خلاص میشود.	پیسه ما داره خلاص میشه.

Past Tense

	Standard	Colloquial
I kept trying.	داشتم کوشش میکردم.	داشتمُ کوشش میکدُم.
You kept on lying.	شما داشتید دروغ میگفتید.	تو داشتی دروغ میگفتی.
The weather kept getting warmer day by day.	--	هوا داشت روز به روز گرم میشد
Our money kept finishing.	--	پیسه ما داشت خلاص میشد.

Learning Activity 8. Write the following sentences in Dari. Use standard language. Use an online Dari/Persian dictionary to look up any necessary words.

I am on my way**.**

They were eating food when I came.

She keeps getting bigger.

I do not wear used clothing.

They kept complaining.

Learning Activity 9. Create 4-5 sentences using participle covered in this lesson. Then, use Vocaroo | Online voice recorder to record yourself reading the sentences. Share the link with your teacher or classmates for feedback. Look up words you do not know using an online Dari/Persian dictionary.

CHP 5. L 2. ESSENTIAL QUESTIONS

- What were the historical and socio-political factors that led to the emergence of the Taliban in Afghanistan?

Image Source: Wikipedia

Learning Activity 10. Before you read the text on the next page, discuss the following question with a partner.

- What factors contributed to the Taliban's rise to power in Afghanistan, and what were the consequences of their rule on the country and the international community?

Reading Strategies

K-W-L Chart

Use a K-W-L graphic organizer to activate your prior knowledge, set learning goals, and reflect on what you have learned.

- The K column: In this column, write down what you already know about the topic. This helps to activate prior knowledge and provides a starting point for further learning.
- The W column: In this column, write down what you want to know or questions you have about the topic. This helps to set learning goals and encourages you to actively seek out information.
- The L column: In this column, write down what you have learned after reading or studying the topic. This helps to reflect on new information gained and reinforces the learning process.

CHP 5. L 2. READING

Learning Activity 11. Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside brackets. You can also look up some words using an online dictionary.

The Emergence of the Taliban

ظهور طالبان

طالبان در سال ۱۹۹۴ در جنوب افغانستان ظهور کردند (بوجود آمدند). حامیان (حمایت کننده گان) اصلی آنها دانش آموزان (شاگردان، طالبان) پشتون بودند که در مدارس مذهبی در پاکستان تحصیل کرده بودند. این گروه در اول خود را به عنوان (نام) راه حلی برای هرج و مرج (بینظمی، بی قانونی) کشور معرفی کردند. آنها با وضع (تطبیق) کردن (تطبیق) قوانین سختگیرانه اسلامی مورد علاقه عناصر محافظه کار و اسلامگرا (افراطی) در جامعه افغانستان قرار گرفتند. طالبان با تصرف (غصب، گرفتن) مراکز چند شهر و ولایت مهم از جمله قندهار و با حمایت سازمان اطلاعات پاکستان (آی اس آی) قدرت یافتند و به موفقیت های چشمگیری (قابل توجه، مهم) در مدت زمان کم دست یافتند.

در سال ۱۹۹۶، طالبان کابل را تصرف کردند، دولت رئیس جمهور برهان الدین ربانی را سرنگون کرده (سقوط دادن) و امارت اسلامی افغانستان را تأسیس کردند. طالبان یک نسخه (تعبیر) سختگیرانه از شریعت اسلامی را تحمیل کردند که شامل محدودیت های شدید برای حقوق زنان، ممنوعیت موسیقی، تلویزیون و سایر سرگرمی ها و سرکوب (ازبین بردن، خفه کردن) مخالفان بود. حکومت خشن طالبان با نقض حقوق بشر، از جمله ، شکنجه، و تخریب میراث فرهنگی مانند بت بودای بامیان، همراه بود.

به قدرت رسیدن طالبان و شکل حکومت شان تأثیر عمیقی بر افغانستان گذاشت و این کشور را از جامعه جهانی منزوی (جدا) کرد و به رشد سازمان های تروریستی بین المللی مانند القاعده کمک نمود.

CHP 5. L 2. AFTER READING

Reading Strategies

Summarization Exercise

What did you learn from this text?

Write a summary of the text using your own words focusing on the main ideas and key points. Use bullet points, diagrams, or mind maps to help organize your thoughts. Then share your summary with your peers or teacher and discuss any similarities or differences in your understanding of the text.

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Understanding the Reading

Learning Activity 12. Check your understanding of the reading by choosing whether the following statements are true/صحيح (ص) or false/غلط (غ). You can look up words using an online dictionary. According to the passage:

	Statement جمله	True صحيح / False غلط
1.	The Taliban emerged as a significant force in southern Afghanistan in 1994.	ص
2.	Among the early supporters of the Taliban were Pashtun students who had been educated in Pakistani madrasas.	ص
3.	In response to the chaos and lawlessness in Afghanistan, the Taliban positioned themselves as a solution.	ص
4.	Contrary to appealing to liberal elements, the Taliban's strict interpretation of Islamic law catered to conservative elements in Afghan society.	ص
5.	The ISI, Pakistan's intelligence agency, provided support to the Taliban.	ص
6.	The diverse and often contradictory political landscape in Afghanistan, marked by differing warlords and factions, facilitated the Taliban's military successes.	ص
7.	The Taliban captured Kabul in 1996 and established the Islamic Emirate of Afghanistan.	ص
8.	The Taliban imposed strict restrictions on women's rights and prohibited music, television, and other forms of entertainment.	ص
9.	The Taliban's ascension to power significantly contributed to Afghanistan's isolation from the international community.	ص
10.	Notable features of the Taliban's rule were numerous human rights abuses, including torture and the destruction of cultural heritage sites.	ص

Learning Activity 13. Work with a partner or alone. Read the article "The Emergence of the Taliban" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Learning Activity 14. Check Your Understanding

Work with a partner or alone and answer the following question in Dari, using paragraph-length discourse: What were the main factors that contributed to the rise of the Taliban in Afghanistan during the period of 1996-2001, and how did their rule impact the country's political, economic, and social development?

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Learning Activity 15. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, form, singular/plural form of nouns, etc.).

استقبال گرم	حاکم	سختگیرانه	مدارس اسلامی	راه حل

۱ طالبان در اول بنام _____ بحران سیاسی افغانستان معرفی شدند.

۲ شاگردان _____ از حامیان اصلی طالبان بشمار میروند.

۳ در ابتدا طالبان با _____ مردم روبرو شدند.

۴ طالبان در سال ۱۹۹۶ تقریباً در تمام کشور _____ بودند.

۵ طالبان قوانین _____ از شریعت اسلامی را در افغانستان تطبیق کردند.

Key:

۱	۲	۳	۴	۵
راه حل	مدارس اسلامی	استقبال گرم	حاکم	سختگیرانه

CHP 5. L 2. APPLYING KNOWLEDGE

Learning Activity 16. Refer to both the listening and reading passages in previous pages. Work with a partner or alone. Write a short blog post in Dari on how Afghan insurgency evolved during this period, and what were the key turning points? Use an online Dari/Persian dictionary to look up some words.

CHP 5. L 2. ANALYZING

Comparing Cultural Perspectives

Learning Activity 17. Explore how the cultural background of Afghans has influenced their readiness to resist foreign interventions. Write your findings in Dari.

CHP 5. L 2. EVALUATING

Learning Activity 18. Work with a partner or alone. Discuss some of the key challenges that emerged for Afghanistan in the aftermath of the Soviet withdrawal, and how did these challenges contribute to the country's descent into civil war. Look up some information online to enhance your knowledge.

Language and Culture Note 4.

The Plights of Afghan Refugees

The decade of foreign intervention مداخله and insurgency مقاومت ،بغاوت in Afghanistan from 1980 to 1996 resulted in a massive wave of Afghan refugees, who fled the country in search of safety and stability. During this period در طول این مدت , millions of Afghans were displaced by the conflict, with many seeking refuge in neighboring countries such as Pakistan and Iran. The conditions in these refugee camps were often dire, with limited access to basic necessities such as food, water, and healthcare. The prolonged طولانی nature of the conflict and the absence of a clear endgame made it difficult for refugees to return home, and many remained in exile for years or even decades دهه . Even today, the effects of this mass displacement can be felt, with many Afghan refugees still living in precarious conditions in neighboring countries or attempting to migrate to Europe or other parts of the world. The Afghan refugee crisis serves as a stark reminder of the human cost of conflict and the importance of effective humanitarian بشردوستانه response and refugee protection mechanisms to address the needs of displaced populations.

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CHP 5. L 2. CRITICAL THINKING

Learning Activity 19. Research on the internet or brainstorm with your partner. Reflect on a hypothetical: If you were a policy advisor during this period, how would you advise world leaders to approach the Afghan situation? Write your findings in the following space:

CHP 5. L 2. CREATING

Learning Activity 20. Create an oral presentation in Dari to share what you have learned about the decade of foreign intervention and insurgency in Afghanistan from 1979 to 1996 and the factors that led to the emergence of the Taliban in the early 1990s. You may use images to supplement your presentation.

Learning Activity 21. Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

متل دری

DARI PROVERB

زمستان میرود و روسیاهی به زغال می ماند.

زمستان رفت و روسیاهی به زغال ماند.

Transliteration: zemestan mirawad wa roosiāhi be zoghāl mi mānd.
Transliteration: zemestan raft wa roosiāhi be zoghāl mānd.

Literal: Winter went/goes, but its blackness remained/remains on the face of the charcoal.
Meaning: Do not do things you will be ashamed of in the future. This Dari proverb serves as a reminder to prioritize moral values, think about the long-term consequences of one's actions, and to avoid any behavior that may lead to future regrets or shame.

CHP 5. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

	Can-Do Statement	Achieved
1.	I can explain the significance of the Soviet-Afghan War as a conflict in which the Soviet Union invaded Afghanistan to support the communist government that had taken power in a 1978 coup.	
2.	I can describe how the Afghan resistance or mujahideen, backed by the United States, Pakistan, Saudi Arabia, and other Muslim and Western countries, fought against the Soviet Union.	
3.	I can discuss how the withdrawal of Soviet troops in 1989 led to a power vacuum and descended Afghanistan into civil war that lasted until 1996.	
4.	I can explain how the civil war was marked by intense fighting between rival factions and the targeting of civilians, which led to further destruction and displacement.	
5	I can describe how the rise of the Taliban in the mid-1990s was a response to the chaos and violence of the civil war, and how they quickly gained control of much of the country by imposing their strict interpretation of Islam.	
6	I can discuss the Taliban's rule after they captured Kabul, including severe restrictions on women's rights, the banning of music and other forms of entertainment, and the suppression of dissent, which contributed to the country's isolation from the international community.	

CHP 5. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter by conducting IPA 5:

Chapter Objectives:

- Identify the underlying message and some supporting details across major time frames in descriptive informational texts regarding *Afghan history (1960-1996).*
- Exchange information and ideas in discussions on a variety of familiar and concrete academic and social topics, using a few simple paragraphs across major time frames regarding *Afghan history (1960-1996)*.
- Tell stories about school and community events and personal experiences, using paragraphs across major time frames regarding *Afghan history (1960-1996)*.
- Compare products and practices related to my own and other cultures.

CHP 5. INTEGRATED PERFORMANCE ASSESSMENT (IPA) 5

Topic: Afghan History (1960-1996)

- **Interpretive Mode**

  Objective: Analyze various sources to understand significant cultural, economic, and political developments in Afghanistan's history from 1960 to 1996.
  Activity:
  - Read scholarly articles, watch historical documentaries, or listen to lectures about this period in Afghan history.
  - Answer guided questions such as:
    - What were the key social and economic reforms in the 1960s and 1970s?
    - How did these reforms impact Afghanistan's culture and society?
    - What were the reasons behind foreign intervention in the 1980s and early 1990s?

  Assessment:
  - Written responses to comprehension questions.
  - A critical essay analyzing the evolution of the Afghan insurgency and the emergence of the Taliban.

- **Interpersonal Mode**

  Objective: Discuss the influence of Afghanistan's historical, political, and cultural relationships with neighboring countries on its national development and regional diplomacy.
  Activity:
  - Group discussions focusing on:
    - Afghanistan's relationships with neighboring countries and their influence on national development.
    - Key turning points in the Afghan insurgency and foreign interventions.

  Assessment:
  - Participation in discussions, emphasizing your ability to articulate complex ideas and support your arguments.
  - Peer feedback on language use, historical understanding, and interaction skills.

- **Presentational Mode**

  Objective: Present a comprehensive understanding of Afghanistan's history from 1960 to 1996, focusing on cultural, economic, and political developments.
  Activity:
  - Prepare a detailed presentation covering:
    - Significant developments in Afghan history during this period.
    - The impact of social, economic, and political reforms.
    - The evolution of regional diplomacy and international relations.

  Assessment:
  - Rubric evaluating content accuracy, language use, and presentation skills.

- Self-evaluation focusing on presentation effectiveness and advanced language proficiency.

- **Peer Review and Discussion (Post-Presentational Task)**

  Objective: Engage in reflective practice and constructive feedback.
  Activity:
  - Provide and receive feedback on presentations, focusing on content and delivery.
  - Group discussion to synthesize learning and reflect on the complexities of Afghan history.

  Assessment:
  - Participation in the peer review process.
  - Contribution to the discussion with insightful and respectful commentary.

Notes to Educators:
Select comprehensive and academically rigorous materials that provide a deep understanding of this period in Afghan history. Encourage students to explore these topics with a critical eye, recognizing the complexities and nuances of historical events.

CHP 5. VOCABULARY

English	Transliteration	دری
instability	be sabāti	بي ثباتی
complex developments	tahawalāt pečida	تحولات پیچیده
The Golden Age	'sr talāi	عصر طلایی
development	taraqi	ترقی
literate	sawād	سواد
higher education institutions	mosasāt ta'limāt 'āli	موسسات تحصیلات عالی
to establish	tāsis kardan	تاسیس کردن/ شدن
industry	san'at	صنعت
expand	tawsa'a dādan	توسعه دادن
social system	sistam ajta	سیستم اجتماعی
exchanges	tağirāt	تغییرات
to ratify	taswib kardan	تصویب کردن
civil liberties	āzādi madani	آزادی مدنی
coup	kodatā/kodatā kardan	کودتا / کودتا کردن
party	hezb	حزب
the army	qwā	قوا
destruction	xarāb šadan/taxrib	خراب شدن / تخریب
becoming homeless	be xāna šadan	بی خانه شدن / بیخانمان
fundamentalism	banyādgarāi	بنیادگرایی
resistance	maqāwamatgarān	مقاومت گران
exit	xaruj	خروج
holy war	jahād	جهاد / جنگ مقدس
to continue	dawām kardan	دوام (کردن)
forward	dar maqābal	درمقابل / علیه، در برابر
power vacuum	xalā qadrat	خلاء قدرت
warlord	jangsālār	جنگسالار
local militia	mališa/šaba nazāmyān	ملیشه / شبه نظامیان
getting full	par šadan	پر شدن
rival factions	grup hāy raqib	گروپ های رقیب
establishment	astaqrār	استقرار

CHAPTER SIX

فصل ششم

AFGHAN HISTORY (1996-2023)

تاریخ افغانستان (۱۹۹۶-۲۰۲۳)

LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

ADVANCED PROFICIENCY BENCHMARK

A. Interpretive Mode: I can understand the main message and supporting details on a wide variety of familiar and general interest topics across various time frames from complex, organized texts that are spoken and written.

Chapter Objectives

- Understand the underlying message and most supporting details across major time frames in descriptive informational texts regarding *Afghan history (1996-2023*).

B. Interpersonal Mode: **I can** maintain spontaneous spoken and written conversations and discussions across various time frames on familiar, as well as unfamiliar, concrete topics, using minimally cohesive paragraphs.

Chapter Objectives

- Maintain discussions on a wide variety of familiar and unfamiliar concrete topics of personal and general interest, and sometimes academic, social or professional topics, by using probing questions and providing detailed responses across major time frames regarding *Afghan history (1996-2023*).

C. Presentational: **I can** deliver detailed and organized presentations on familiar as well as unfamiliar concrete topics, in paragraphs and using various time frames through spoken and written language.

Chapter Objectives

- Tell stories based on concrete experiences in academic, social, and professional topics of interest, using organized paragraphs across major time frames regarding *Afghan history (1996-2023*).

D. Intercultural:

- **Investigate**: In my own and other cultures, **I can** explain some diversity among products and practices and how it relates to perspectives.

- **Interact**: **I can** interact at a competent level in familiar and some unfamiliar contexts.

Chapter Objectives

- I can compare products and practices related to my own and other cultures.

LESSON 1

درس اول

THE TALIBAN RULE AND ISOLATION (1996-2001)

حاکمیت طالبان و انزوا (۱۹۹۶-۲۰۰۱)

CHP 6. L 1. ESSENTIAL QUESTIONS

- How did natural disasters like droughts and floods worsen the situation for Afghans during the Taliban's rule and isolation of Afghanistan, leading to widespread poverty and hunger?
- What were the significant challenges faced by millions of Afghan refugees who fled to neighboring countries, particularly Iran and Pakistan, during the Taliban's rule and isolation of Afghanistan between 1996 and 2001, and how did they cope with the harsh circumstances?

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Discuss the following question with a partner. Write down the main points on a piece of paper.

- What impact did the Taliban's oppressive policies have on Afghanistan's long-term social and economic development?

CHP 6. L 1. FOCUS OF THE LESSON

In this lesson, you will examine how the Taliban's regime and Afghanistan's isolation from the world between 1996 and 2001 affected the Afghan people and the nation. Additionally, you will explore the difficulties encountered by Afghan refugees who fled the country during that time.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of the lesson (CHP 6. L 1. Lesson Learning Checklist).

THE TALIBAN RULE AND ISOLATION (1996-2001)

حاکمیت طالبان و انزوا (۱۹۹۶-۲۰۰۱)

I. COLLOQUIAL LANGUAGE ۱. زبان عامیانه

CHP 6. L 1. INTRODUCTION

Learning Activity 1. As you listen to the passage about the era of political instability (1960-1979) in Afghanistan. Write down key points, main ideas, or keywords to help you stay focused and remember what you have heard. For scaffolding, synonyms of some words are provided inside brackets.

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The Taliban Rule and Isolation (1996-2001)

حاکمیت طالبان او انزوا (۱۹۹۶-۲۰۰۱)

دوره حکومت طالبان و انزوای افغانستان (جدایی افغانستان از جامعه بین المللی) بین سال‌های ۱۹۹۶ تا ۲۰۰۱ یک دوره غم‌انگیز (غمگین) بود که با اجرای (تطبیق) سختگیرانه شریعت اسلامی، به حاشیه راندن (به کنار زدن، درو کردن) زنان و اقلیت‌ها (اقوام غیر پشتون) و نقض (انکار) آزادی های اساسی همراه بود. تفسیر سختگیرانه طالبان از شریعت اسلامی، همراه با سیاست های آنها علیه زنان و اقلیت ها، انتقادات (شکایت های) گسترده (زیاد) بین المللی را برانگیخته بود (باعث شده بود). بسیاری از کشورها و سازمان های بین المللی مانند ایالات متحده امریکا و سازمان ملل متحد تحریم (ممنوعیت) هایی را علیه افغانستان اعمال کردند (انجام دادند) و فرصت های (امکانات) تجاری و سرمایه گذاری را محدود (کم) ساختند.

حمایت طالبان از گروه های افراطی مانند القاعده باعث انزوای (جدایی) بیشتر افغانستان از جامعه بین المللی شد. عدم تحمل (برداشت/تحمل نکردن) و سیاست های تند (سخت و شدید) آنان علیه زنان باعث شد بسیاری از افراد تحصیل کرده و ماهر (چیزفهم) کشور را ترک کنند. در نهایت، کنترول طالبان بر بیشتر قلمرو (خاک) افغانستان و امتناع (انکار) آنها از مذاکره (گفتگو) صلح با گروه‌های مخالف، برخورد جامعه بین‌المللی با دولت افغانستان یافتن راه حل دیپلماتیک برای درگیری‌های جاری در کشور را دشوار (مشکل) ساخته بود.

مردم افغانستان در این مدت رنج قابل توجهی را متحمل شدند. اقتصاد به دلیل تحریم ها و سیاست های محدود کننده طالبان آسیب دید (خراب شد) و بلا های (آفات) طبیعی مانند خشکسالی و سیل وضعیت اقتصادی مردم را بدتر کرد و منجر به فقر و گرسنگی گسترده شد.

با وجود همه دشواری ها، بسیاری از افغان ها مقاومت قابل توجهی از خود نشان داده اند و راه هایی برای کنار آمدن (مقابله کردن) با شرایط دشوار را جستجو کردند. مردم گروه گروه برای حمایت از یکدیگر گرد هم آمدند و کسب و کارهای کوچک بشکل غیررسمی ادامه یافت.

با این حال، حاکمیت و انزوای طالبان تأثیرات گسترده‌ای بر افغانستان و کل (همه، تمام) کشور داشت. این دوره زمانی به پایان رسید که جامعه جهانی پس از حوادث ۱۱ سپتامبر ۲۰۰۱ حکومت طالبان را سرنگون کرد و راه را برای یک دور جدید باز کرد.

Language and Culture Note 1.

The Taliban's Impact on Women's Rights in Afghanistan

The Taliban's rule between 1996 and 2001 had a significant impact on the rights of Afghan women. The Taliban imposed/تحمیل شده است strict rules that forbade women from working, attending school, or leaving their homes without a male relative. This led to a sharp decline/کاهش می یابد in women's education and health, with many girls forced to drop out of school and women denied access to healthcare. The Taliban's treatment/رفتار of women sparked international outrage, and several countries imposed sanctions on Afghanistan in response.

CHP 6. L 1. VOCABULARY PREPARATION

Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity.

English	Transliteration	دری	
isolation	anzwā	انزوا	۱
sad	ğamangez	غم انگیز	۲
to apply	ajrā/tatbiq kardan	اجرا / تطبیق (کردن)	۳
minorities	aqalyat hā	اقلیت ها	۴
marginalize	ba hāšya rāndan	به حاشیه راندن	۵
criticism	antaqād	انتقاد	۶
boycott	tahrim	تحریم	۷
organization	sāzmān	سازمان	۸
limit	mahdud kardan	محدود (کردن)	۹
investments	sarmāya gazāri	سرمایه گذاری	۱۰
opportunity	farsat	فرصت	۱۱
intolerance	'd am tahamal	عدم تحمل	۱۲
flood	sel	سیل	۱۳
drought	xošk sāli	خشکسالی	۱۴
bad temper	balā taba'i	بلا طبعی	۱۵

Listening Strategies

Empathetic Listening

Develop empathetic listening skills to understand and connect with the speaker's thoughts and feelings. It is a way of listening that goes beyond simply hearing what the speaker is saying but also trying to understand their perspective and empathize with their emotions. To be empathetic, you must put aside your biases, judgments, and distractions and give your full attention to the speaker. It involves asking questions, paraphrasing, and reflecting on what the speaker is saying to ensure they feel heard and understood.

Learning Activity 3. Match the words/phrases. Look up some words online using a Dari/Persian online dictionary.

sanctions	تحریم ها
to apply	تطبیق (کردن)
criticism	انتقاد (کردن)
have the opportunity	فرصت داشتن
giving opportunity	فرصت دادن
to negotiate	مذاکره (کردن)
to endure	متحمل (شدن)
isolation	انزوا
limit	محدود (کردن)
organizations	سازمان ها

Learning Activity 4. Define the words and phrases in English.

policy	پالیسی
harmful	آسیب
business	کار و بار
wide	گسترده
knock down	سرنگون (کردن)
coming to an end	به پایان رسیدن

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Understanding the Listening

Learning Activity 5. Listen to the same passage at the beginning of the lesson (CHP 6. L 1. INTRODUCTION) and answer the following T/F questions. Write **غ** for false and **ص** for true statements.

Statement **جمله**	**True صحیح / False غلط**
The Taliban rule and isolation of Afghanistan lasted from 1996 to 2005.	غ
The Taliban's interpretation of Islamic law did not attract criticism from the international community.	غ
Sanctions imposed on Afghanistan by the United States and the United Nations did not affect trade and investment opportunities.	غ
The Taliban supported extremist groups like Al Qaeda.	ص
The Taliban encouraged dissent and supported the rights of women.	غ
The Taliban's refusal to engage in peace talks with opposition groups made it easier for the international community to find a diplomatic solution.	غ
The economy of Afghanistan was not affected by sanctions and restrictive policies during the Taliban rule.	غ
Natural disasters like droughts and floods did not contribute to the worsening of poverty and hunger in Afghanistan.	غ
The Afghan people did not demonstrate resilience during the Taliban rule.	غ
The Taliban rule and isolation of Afghanistan ended after the events of September 11, 2001.	ص

Language and Culture Note 2.

The Impact of the Taliban's Rule on Afghanistan's Economy

The Taliban's rule had a profound impact/عمیق تاثیر on Afghanistan's economy. The group's policies, which included a ban on opium cultivation and a crackdown on trade, led to a significant decline in the country's economic output/اقتصادی خروجی .

This, coupled with the isolation انزوا of Afghanistan from the international community, created an economic crisis that left many Afghans struggling to make ends meet. The Taliban's regime relied on funding from foreign sources, including Pakistan, to sustain itself, but this support was not enough to prevent a collapse of the economy.

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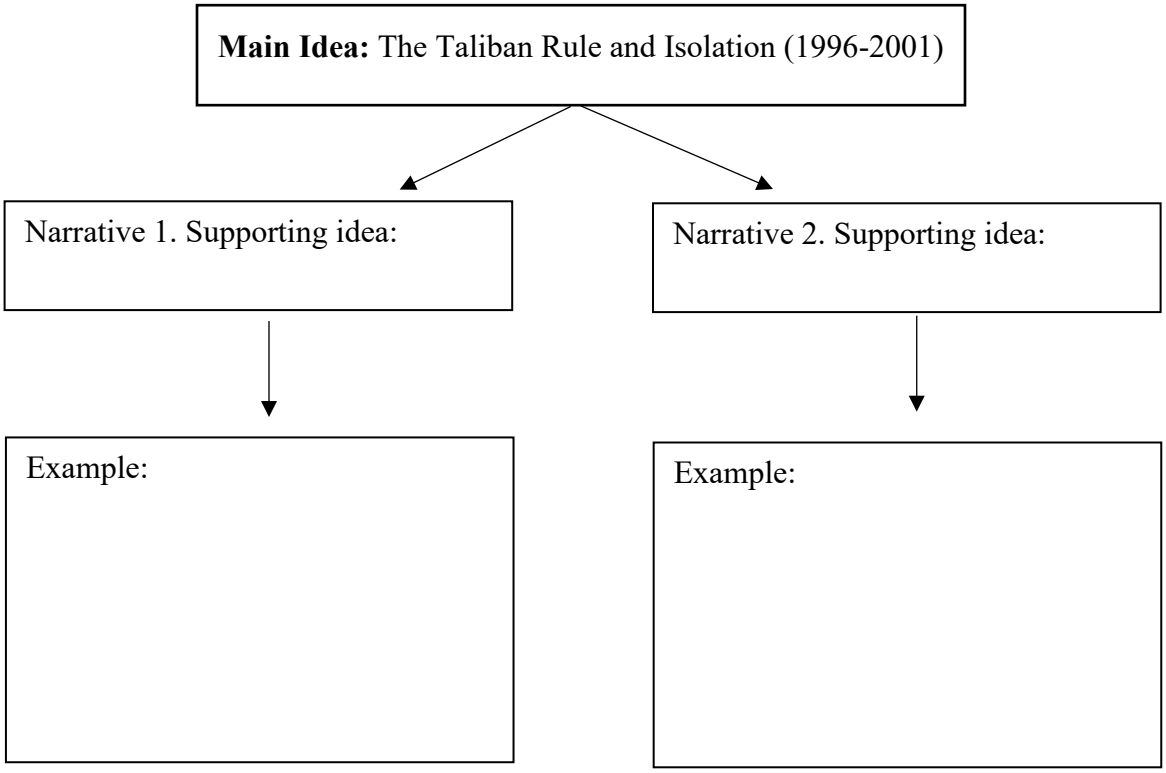
Learning Activity 6. Graphic Organizer

Listen to the passage "The Taliban Rule and Isolation (1996-2001)." Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.



Learning Activity 7. Work with a partner or alone. Read the passage "The Taliban Rule and Isolation (1996-2001)" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Language and Culture Note 3.

The Taliban's Impact on Afghanistan's Cultural Heritage

The Taliban's rule had a devastating/ویرانگر impact on Afghanistan's cultural heritage. The group's policies, which included the destruction of an ancient Buddha statue in Bamiyan, sparked international outrage and led to a significant loss of cultural artifacts/آثار فرهنگی .

The Taliban's regime also imposed strict rules on music and art, leading to a decline in cultural expression/اصطلاح . The fall of the Taliban regime in 2001 offered hope for the preservation and restoration of Afghanistan's cultural heritage, but ongoing conflict and instability have made this a challenging task.

Image Source: Wikipedia Minahatithan (uploader), CC BY-SA 4.0

CHP 6. L 1. ESSENTIAL QUESTIONS

- What were the causes and consequences of the Afghan refugee crisis during the Taliban's rule from 1996 to 2001?

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Learning Activity 8. Before you read the text on the next page, discuss the following question with a partner.

- What are some major challenges refugees face in a host country, and how do they cope with them?

Reading Strategies

Generating Questions

Based on your preview of the text and your prior knowledge, come up with questions you have about the text. What information do you want to learn? What aspects of the topic are you curious about?

CHP 6. L 1. READING

Learning Activity 9. Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside brackets. You can also look up words using an online dictionary.

Refugee Crisis

بحران پناهندگان

در دوران حکومت طالبان و انزوای افغانستان بین سال های ۱۹۹۶ تا ۲۰۰۱، میلیون ها افغان به کشورهای همسایه به ویژه ایران و پاکستان مهاجرت کردند.

به اساس گزارش (راپور) کمیساری عالی سازمان ملل متحد در امور پناهندگان، بین سال های ۱۹۹۶ تا ۲۰۰۱، بیش از ۶ میلیون افغان آواره شده بودند که بزرگترین بحران پناهجویان در جهان را تشکیل میداد. این پناهندگان با تعدادی چالش (مشکلات) مهم از جمله دسترسی ناکافی (کم) به غذا، آب آشامیدنی (صحی، نوشیدنی)، سرپناه (مسکن، خانه) و مراقبت های صحی (دسترسی به داکتر و دارو) مواجه (روبرو) بودند.

در ایران، بسیاری از پناهندگان با تبعیض مواجه بودند و معمولاً دسترسی به خدمات اولیه نداشتند. در همین زمان، دولت پاکستان محدودیت هایی را بر گردش و حمل و نقل پناهجویان وضع کرد و افرادی را که به طور غیرقانونی (بدون ویزه) وارد کشور می شدند، اخراج میکرد.

با وجود این مشکلات، بسیاری از پناهجویان افغان راه هایی برای حمایت از خود و خانواده هایشان از جمله از طریق فعالیت های اقتصادی غیررسمی پیدا کرده بودن. جامعه بین المللی و سازمان های بشردوستانه هم کمک های قابل توجهی از جمله غذا، سرپناه و مراقبت های صحی به پناهجویان افغان در ایران و پاکستان ارائه می کردند، اما چالش های بسیاری همچنان باقی بود.

پس از سرنگونی طالبان در سال ۲۰۰۱ و روی کار آمدن دولت جدید در افغانستان، وضعیت پناهندگان افغان تا اندازه در هر دو کشور بهبود یافت. تعداد زیادی از مهاجرین به وطن برگشتند.

CHP 6. L 1. AFTER READING

Reading Strategies

Extending the Text

Research related topics or explore other sources to deepen your understanding of the subject matter. What additional information can you find that expands on the ideas presented in the text?

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Understanding the Reading

Learning Activity 10. Check your understanding of the reading by choosing whether the following statements are true/صحيح (ص) or false/غلط (غ). You can look up words using an online dictionary. According to the passage:

	Statement جمله	True صحيح / False غلط
1.	Millions of Afghans fled the country to neighboring countries during the Taliban's rule.	ص
2.	The UNHCR reported that over 3 million Afghans were displaced between 1996 and 2001.	غ
3.	Afghan refugees faced a range of challenges including inadequate access to basic necessities.	ص
4.	In Iran, refugees faced no discrimination and had easy access to basic services.	غ
5.	The Pakistani government welcomed refugees and allowed them free movement within the country.	غ
6.	Many Afghan refugees found ways to support themselves and their families through informal economic activities.	ص
7.	International organizations provided no assistance to Afghan refugees in Iran and Pakistan.	غ
8.	The situation for Afghan refugees in both countries improved after the fall of the Taliban.	ص
9.	A new government was established in Afghanistan after the fall of the Taliban.	ص
10.	There were no significant challenges for Afghan refugees after the fall of the Taliban.	غ

Learning Activity 11. Work with a partner or alone. Read the article "Refugee Crisis" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Learning Activity 12. Check Your Understanding

Work with a partner or alone and answer the following question in Dari, using paragraph-length discourse: What are some of the ongoing challenges faced by Afghan refugees in neighboring countries today, and what steps can be taken to address these challenges?

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Learning Activity 13. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, oblique form, singular/plural form of nouns, etc.).

پناهنده	اقتصادی	طبی	نمیتوانستند	کسب و کار

۱. بسیاری مهاجرین افغان با فعالیت های غیر رسمی ضروریات _____ خود را مرفع میکردند.

۲. بسیاری از مهاجرین افغان _____ که آزاد در کشور های پاکستان و ایران روفت و آمد کنند.

۳. بخاطر جنگ و مشکلات اقتصادی بسیاری از افغان ها _____ شدند.

۴. افغان ها در مهاجرت به سهولت های _____ درسترسی قابل توجه نداشتند.

۵. با وجود همه مشکلات، افغان ها توانستند که تا اندازه ای ضروریات اقتصادی خود را با_____ های شخصی حل کنند.

Key:

۵	۴	۳	۲	۱
کسب و کار	طبی	پناهنده	نمیتوانستند	اقتصادی

CHP 6. L 1. APPLYING KNOWLEDGE

Learning Activity 14. Refer to both "The Taliban Rule and Isolation" and "Refugee Crisis" passages. Work with a partner or alone. Write a short blog post in Dari highlighting the significance of each article. Also, mention if anything in the passage has surprised you. Use an online Dari/Persian dictionary to look up some words.

CHP 6. L 1. ANALYZING

Comparing Cultural Perspectives

Learning Activity 15. Compare Afghan refugee crises with any other refugee community. What similarities and differences do you notice? Write your findings in Dari.

CHP 6. L 1. EVALUATING

Learning Activity 16. Work with a partner or alone. Describe the social and economic impacts of the Taliban's rule and isolation policies on Afghanistan and its people between 1996 and 2001? Look up some information online to enhance your knowledge.

Language and Culture Note 4.

Afghan Refugee Crises

The Taliban's rule and Afghanistan's isolationانزوا from the world between 1996 and 2001 led to a significant increase in the number of Afghan refugees. Many fled to neighboring countries, such as Pakistan and Iran, to escape the Taliban's regime and the economic crisis. Afghan refugees faced a range of challenges, including discrimination تبعیض and limited access to basic services. Many were forced to live in overcrowded and unsanitary conditions, with little access to healthcare›, education, or employment opportunities.

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CHP 6. L 1. CRITICAL THINKING

Learning Activity 17. Research on the internet or brainstorm with your partner. Think about the legacy of this period: How have the years 1996-2001 shaped Afghanistan's subsequent two decades? Reflect on the importance of understanding complex periods like this one to interpret current global affairs. Write your findings in the following space:

CHP 6. L 1. CREATING

Learning Activity 18. Create an information sheet in Dari. Discuss how did the Taliban's policies towards women during their rule and isolation of Afghanistan affect their social status and rights?

Learning Activity 19. Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

متل دری

DARI PROVERB

گلم (گلیم) بیگانه تا نیم شب است.

Transliteration: galam beg āna tā nim šab ast.

Literal: The strangers' rug is (only) until midnight.

Meaning: The metaphorical interpretation of this proverb is that when we borrow or use something that belongs to someone else (the "strangers' rug"), we should be aware that it is not a permanent arrangement. Just like a borrowed rug that is taken back by its owner at midnight, we should expect that the borrowed item or favor will be returned to its rightful owner at some point.

The proverb encourages people to be mindful of their temporary ownership of borrowed things and not to become overly attached to or reliant on them. It serves as a reminder to respect the belongings of others and to be prepared to let go when the time comes. Additionally, it implies the importance of not taking advantage of someone else's generosity or hospitality, recognizing that it is a privilege that may have an expiration.

This proverb is commonly used to teach the value of respecting others' belongings, being grateful for their generosity, and understanding the boundaries of borrowing or using someone else's possessions.

CHP 6. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

	Can-Do Statement	Achieved
1.	I can understand the main ideas and key details of the text about the Taliban rule and isolation of Afghanistan between 1996 and 2001, including the impact of their oppressive policies towards women and minorities, the imposition of Islamic law, and the resulting international sanctions and refugee crisis.	
2.	I can make inferences about the impact of the Taliban's rule on Afghanistan's economy, society, and international relations, including the challenges faced by Afghan refugees in neighboring countries and the resilience demonstrated by Afghan communities during this difficult time.	
3.	I can express my opinions and reactions to the text about the Taliban rule and isolation of Afghanistan between 1996 and 2001, including my feelings of empathy and concern for the Afghan people who endured significant hardship during this time.	
4.	I can engage in conversations with others about the impact of the Taliban's rule on Afghanistan and its people, including the challenges faced by Afghan refugees in neighboring countries and the efforts of the international community and humanitarian organizations to provide assistance.	
5	I can write a summary of the key ideas and details of the text about the Taliban rule and isolation of Afghanistan between 1996 and 2001, including the impact of their oppressive policies towards women and minorities, the imposition of Islamic law, and the resulting international sanctions and refugee crisis.	
6	I can create a presentation about the impact of the Taliban's rule on Afghanistan's economy, society, and international relations, including the challenges faced by Afghan refugees in neighboring countries and the resilience demonstrated by Afghan communities during this challenging time.	

LESSON 2

دوهم درس

THE ERA OF DEMOCRACY (2001-2023)

عصر دیموکراسی (۲۰۲۱-۲۰۲۳)

CHP 6. L 2. ESSENTIAL QUESTIONS

- How did the implementation of democratic institutions and processes impact the political landscape of Afghanistan during this era?
- How has the Taliban's return affected the political and social landscape of Afghanistan, particularly in relation to democracy?

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Discuss the following question with a partner. Write down the main points on a piece of paper.

- To what extent were the democratic gains made in Afghanistan during the 2001-2021 era able to strengthen the country's institutions and build a sustainable democratic culture?

CHP 6. L 2. FOCUS OF THE LESSON

In this lesson, you will analyze the key events and factors that shaped the era of democracy (2001-2023) in Afghanistan, and evaluate its impact on the country's political, social, and economic development.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of the lesson (CHP 6. L 2. Lesson Learning Checklist).

THE ERA OF DEMOCRACY (2001-2023)

عصر دیموکراسی (۲۰۲۱-۲۰۲۳)

I. COLLOQUIAL LANGUAGE ۱. زبان عامیانه

CHP 6. L 2. INTRODUCTION

Learning Activity 1. As you listen to the passage about the era of democracy (2001-2021) in Afghanistan. Write down key points, main ideas, or keywords to help you stay focused and remember what you have heard. For scaffolding, synonyms of some words are provided inside the brackets.

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The Era of Democracy (2001-2021)

عصر دیموکراسی (۲۰۲۱-۲۰۰۱)

دموکراسی پس از تهاجم ایالات متحده به افغانستان در سال ۲۰۰۱ احیا شد. هدف آن حذف (از بین بردن) گروه افراطی طالبان از قدرت و ایجاد (بوجود آوردن) دولتی بود که در برابر شهروندان خود پاسخگو (جوابگو، مسئول) باشد. این امر منجر به ایجاد قانون اساسی جدید، نظام جمهوری، قوه مقننه دو مجلسی (پارلمان، مجلس نماینده گان و مجلس سنا)، قوه قضائیه (عدلیه) مستقل، مطبوعات آزاد و انتخابات منظم در سطوح (بخش های) محلی و ملی شد.

هدف از این تغییرات تقویت جامعه مدنی و در عین حال ارتقای (بلند بردن) حقوق بشر، حاکمیت قانون و توزیع (تقسیم) عادلانه منابع و کاهش (کم کردن) فساد و استبداد (ظلم) در کشور بود. تطبیق این اصلاحات تأثیر قابل توجهی بر زندگی افغان ها به ویژه زنان داشت که بسیاری از حقوق خود را تحت حاکمیت طالبان از قبیل تحصیل، کار و مشارکت سیاسی از دست داده بودند. دولت جدید برنامه هایی را برای بهبود (بهتر سازی) خدمات صحی، آموزش (تحصیل) و زیرساخت ها به منظور بهبود شرایط اقتصادی و اجتماعی مردم عادی افغانستان ایجاد کرد.

با وجود چالش های جاری مانند جنگ با گروه‌های مخالف، فساد و خشونت قومی، بسیاری از افغان‌ها و جامعه بین‌المللی دوران دموکراتیک سالهای ۲۰۲۱-۲۰۰۱ یک گام مثبت (عمل خوب) و به جلو تلقی (فکر) می کردند.

با این حال، بازگشت اخیر طالبان و انتقال سیاسی از سال ۲۰۲۱ به این سو (طرف)، بسیاری این دست آورد ها را از بین برده و افغانستان را بار دیگر به یک آینده نامعلوم روبرو ساخته است.

Language and Culture Note 1.

The Era of Democracy (2001-2021)

The era of Democracy in Afghanistan was marked by significant achievements in various fields. The establishment of a democratic system of governance in Afghanistan was a significant accomplishment دست آورد , providing the Afghan people with the opportunity to participate in the democratic process and elect their representatives. The Afghan constitution قانون اساسی , which was adopted in 2004, enshrined basic rights and freedoms for all citizens, including the right to vote and freedom of speech. In the education sector, there was a significant increase in school enrolment, with millions of children, including girls, receiving an education for the first time. Afghanistan also saw significant improvements in healthcare, with the establishmentتاسیس of new hospitals and clinics across the country, improving access to healthcare services for millions of people. Economic growth and development were also achieved, with the establishment of new businesses and infrastructure زیربنا projects creating jobs and boosting the economy. Despite the challenges and setbacks, the era of Democracy in Afghanistan made considerable progress towards building a more democratic, stable, and prosperous country.

President Hamid Karzai at the 2011 Afghan Independence Day in Kabul
Image Source: Wikipedia By Master Sgt. Michael O'Connor

CHP 6. L 2. VOCABULARY PREPARATION

Learning Activity 2. Review the words and try to learn them. To hear the audio and for more practice, use the flashcards activity.

English	Transliteration	دری	
regime	ražim	رژیم	۱
aim / purpose	hadaf	هدف	۲
republican	jamhuri	جمهوری	۳
health services	xadamāt sahi	خدمات صحی	۴
create	aijād kardan	ایجاد (کردن)	۵
citizens	atbā'/šahrwandān	اتباع، شهروندان	۶
responsive	pāsaxgo	پاسخگو	۷
the system	nazām	نظام	۸
legislature	maqanana qoa	مقننه قوه	۹
political participation	mašārakat syāsi	مشارکت سیاسی	۱۰
equal distribution	toze' 'ādalāna	توزیع عادلانه	۱۱
corruption	fasād	فساد	۱۲
tyranny	astabdād	استبداد	۱۳
civil society	jāma'a madani	جامعه مدنی	۱۴

Listening Strategies

Empathetic Listening

Develop empathetic listening skills to understand and connect with the speaker's thoughts and feelings. It is a way of listening skill that goes beyond simply hearing what the speaker is saying but also trying to understand their perspective and empathize with their emotions. To be empathetic, you must put aside your biases, judgments, and distractions and give your full attention to the speaker. It involves asking questions, paraphrasing, and reflecting on what the speaker is saying to ensure they feel heard and understood.

Learning Activity 3. Match the meanings of the words and phrases.

regime	رژیم
republic	جمهوریت
political system	نظام سیاسی
political participation	مشارکت سیاسی
corruption	فساد
civil society	جامعه مدنی
international community	جامعه بین المللی
governance	حاکمیت
human rights	حقوق بشری
inclusive government	حکومت همه شمول

Learning Activity 4. Define the words and phrases in English.

coming back	بازگشت
governance	حاکمیت
resources	منابع
administrative corruption	فساد اداری
personnel	پرسونل
coalition forces	قوا ایتلاف

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Understanding the Listening

Learning Activity 5. Listen to the same passage at the beginning of the lesson (CHP 6. L 2. INTRODUCTION) and answer the following T/F questions. Write **غ** for false and **ص** for true statements.

	Statement **جمله**	**True صحیح** **/ False غلط**
1	The Taliban took over Afghanistan in the mid-1990s.	ص
2	The establishment of a democratic government aimed to remove the Taliban from power.	ص
3	The new constitution established a presidential system of government in Afghanistan.	ص
4	The Afghan judiciary became independent after the democratic reforms.	غ
5	The Afghan press was allowed to operate freely under the democratic government.	ص
6	Regular elections were held at the national and local levels in Afghanistan after the democratic reforms.	ص
7	The democratic reforms aimed to empower civil society and reduce corruption in Afghanistan.	ص
8	Women in Afghanistan regained their lost rights under the Taliban after the democratic reforms.	ص
9	The government established programs to improve healthcare, education, and infrastructure aimed at improving the economic and social conditions of ordinary Afghans.	ص
10	The return of the Taliban and the political transition since 2021 threaten to undo the gains made in Afghanistan's democracy.	ص

Language and Culture Note 2.

Elections

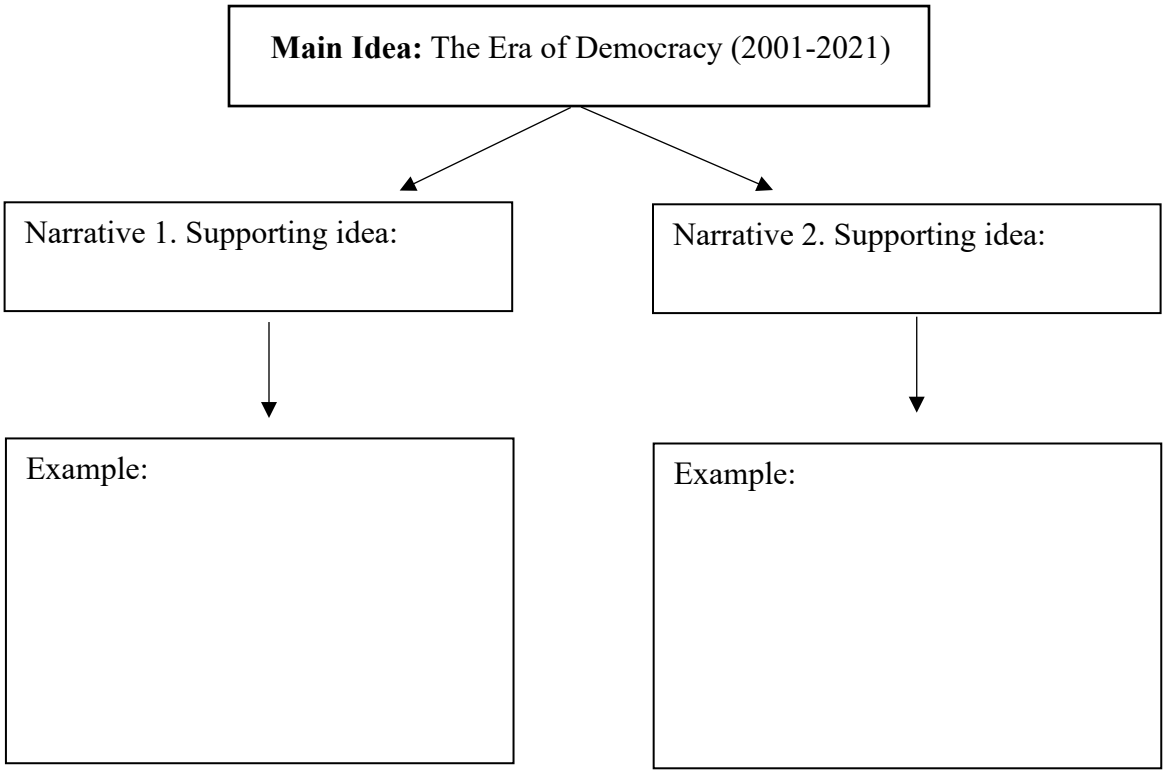
Several presidential and parliamentary elections/ انتخابات پارلمانی marked the period between 2001 and 2021 in Afghanistan. The first presidential election in Afghanistan was held in 2004, which was followed by subsequent presidential elections in 2009, 2014, and 2019. Similarly, parliamentary elections were held in 2005, 2010, and 2018. While allegations of fraud and irregularities/ بی نظمی ها marred these elections, they represented a significant step toward establishing a democratic system of governance in Afghanistan. The Afghan people had the opportunity/فرصت to participate in the democratic process and elect their representatives.

Image: Wikimedia

In 2014, following a disputed presidential election, the formation of a unity government was agreed upon between the two presidential candidates, Ashraf Ghani and Abdullah Abdullah. The power-sharing agreement/توافق نامه اشتراک گذاری saw Ashraf Ghani elected as president while Abdullah Abdullah was appointed as the chief executive officer of the government. The unity government aimed to address the political crisis in the country and bring together different factions and ethnic groups. However, the unity government faced several challenges, including a deteriorating security situation, corruption, and disagreements between the two leaders.

Learning Activity 6. Graphic Organizer

Listen to the passage "The Era of Democracy (2001-2021*)."* Then choose two supporting ideas from the passage and complete the following organizational chart for each idea. Provide supporting details and offer examples.

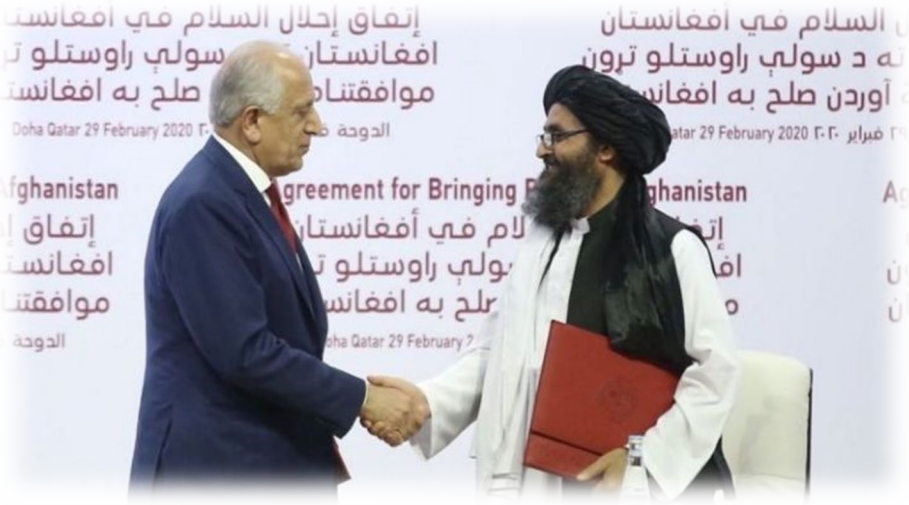


Learning Activity 7. Work with a partner or alone. Read the passage "The Era of Democracy (2001-2021)" and complete the following table by writing part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

CHP 6. L 2. ESSENTIAL QUESTIONS

- What are the implications of the return of the Taliban and the subsequent political transition from 2021 to 2023 for Afghanistan's stability, regional dynamics, and global security?



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Learning Activity 8. Before you read the text on the next page, discuss the following questions with a partner.

- What are the main factors that contributed to the rapid advancement of the Taliban in 2021?
- How did they leverage Afghan society's grievances and divisions to gain support from local communities?

Reading Strategies

Generating Questions

Based on your preview of the text and your prior knowledge, come up with questions you have about the text. What information do you want to learn? What aspects of the topic are you curious about?

CHP 6. L 2. READING

Learning Activity 9. Read the following text and circle the words that you do not know. For scaffolding, synonyms of some words are provided inside brackets. You can also look up words using an online dictionary.

The Return of the Taliban and Political Transition 2021- 2023

بازگشت طالبان و انتقال سیاسی۲۰۲۱ – ۲۰۰۱

در سال ۲۰۲۰ دولت امریکا و طالبان توافقنامه صلح دوحه (پایتخت قطر) را امضا کردند که به اساس آن تمام نیرو های امریکایی و ناتو از افغانستان خارج شدند. آخری سرباز (عسکر) امریکایی در اخیر ماه اگیست سال ۲۰۲۱ افغانستان خارج را ترک کرد. رهبران سیاسی بشمول رئیس جمهور اشرف غنی از افغانستان فرار کردند. طالبان در ظرف چند هفته کنترول این کشور را دوباره به دست گرفتند. دلایل توسعه سریع آنها پیچیده (مغلق) است، اما ضعف دولت افغانستان، فساد اداری و خروج نیروهای آمریکایی و ناتو از افغانستان عوامل مهمی بودند که طالبان را برای دوباره به قدرت رسیدن کمک کرد.

اکثر افغان هایی که در دو دهه گذشته با دولت افغانستان یا نیروهای ائتلاف کار کرده بودند در شرایط سختی قرار داشتند. برخی از آنها از کشور خارج شدن و یا در حال خارج شدن استند.

تا کنون (۲۰۲۳) دولت طالبان به طور رسمی توسط جامعه جهانی به رسمیت شناخته نشده است. بسیاری از کشورها شهروندان و پرسنل دیپلماتیک خود را از افغانستان اخراج کرده اند.

در زمان حکومت طالبان، آینده افغانستان نامشخص است. این گروه قول داده است که یک دولت فراگیر (همه شمول) بسازد و به حقوق بشر احترام بگذارد، اما بسیاری از افغان ها در این مورد تردید دارند.

CHP 6. L 2. AFTER READING

Reading Strategies

Extending the Text

Research related topics or explore other sources to deepen your understanding of the subject matter. What additional information can you find that expands on the ideas presented in the text?

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Understanding the Reading

Learning Activity 10. Check your understanding of the reading by choosing whether the following statements are true/صحیح (ص) or false/غلط (غ). You can look up words using an online dictionary. According to the passage:

	Statement جمله	True صحیح / False غلط
1.	The Taliban's takeover of Afghanistan in 2021 was widely expected.	غ
2.	The reasons for the Taliban's rapid advancement in Afghanistan are straightforward.	غ
3.	The withdrawal of US and NATO troops had no impact on the Taliban's takeover of Afghanistan.	غ
4.	The Taliban did not gain support from local communities during their takeover of Afghanistan.	غ
5.	Afghans who worked with the Afghan government or coalition forces during the past two decades are not facing any difficulties.	غ
6.	None of the Afghans who worked with the Afghan government or coalition forces have managed to leave the country.	غ
7.	The Taliban government has been officially recognized by most countries around the world.	غ
8.	The UN Security Council has not taken any action in response to the situation in Afghanistan.	غ
9.	The Taliban has not made any promises to respect human rights or form an inclusive government.	غ
10.	The situation in Afghanistan has become more stable since the Taliban's takeover.	غ

Learning Activity 11. Work with a partner or alone. Read the article "The Return of the Taliban and Political Transition 2021- 2023" and complete the following table by writing the part of speech.

Singular Noun	Plural Noun	Pronoun	Verb (Infinitive)	Adjective	Pre/ Postposition

Language and Culture Note 3.

The US–Taliban deal or the Doha Agreement

The Taliban-US Doha, Qatar agreement was a landmark/نقطه عطف agreement signed in February 2020 between the Taliban and the United States government. The agreement aimed to end the long-standing conflict/تعارض in Afghanistan and pave the way for a political settlement between the Afghan government and the Taliban. Under the terms of the agreement, the United States agreed to withdraw its troops from Afghanistan, while the Taliban agreed to prevent terrorist groups from using Afghan soil to launch attacks against the United States and its allies.

The agreement also called for the release of Taliban prisoners/زندانیان and the start of intra-Afghan peace talks. While the agreement was seen as a significant step towards ending the conflict, it has been criticized by some for its lack of inclusivity, as the Afghan government was not directly involved in the negotiations. The agreement also did not address many of the underlying issues that have fueled the conflict in Afghanistan, such as corruption, poverty, and ethnic tensions/تنش های قومی .

This Photo by Unknown Author is licensed under CC BY-SA

Learning Activity 12. Check Your Understanding

Work with a partner or alone and answer the following question in Dari, using paragraph-length discourse: What measures can the international community take to support the Afghan people and ensure that their human rights are protected under the Taliban's rule?

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Learning Activity 13. Building Vocabulary

Work with a partner or alone. Fill in the blanks using the words from the box. Each word is used once. Make sure to use the correct form of the words (i.e., verb, form, singular/plural form of nouns, etc.).

ضعف	همه شمول	امضا	قوای خارجی	معاهده

۱. یکی از دلایل موفقیت سریع طالبان خارج شدن _____ از افغانستان بود.

۲. قرارداد صلح در سال ۲۰۲۰ بین طالبان و امریکا _____ شد.

۳. دلیل دیگر کامیابی بی درنگ طالبان _____ دولت اشرف غنی بود.

۴. _____ صلح بین طالبان و امریکایی ها باعث شد که قوای خارجی از افغانستان خارج شوند.

۵. طالبان وعده کرده اند که حکومت _____ را در افغانستان می سازند.

Key:

۱	۲	۳	۴	۵
قوای خارجی	امضا	ضعف	معاهده	همه شمول

CHP 6. L 2. APPLYING KNOWLEDGE

Learning Activity 14. Refer to both "The Era of Democracy" and "The Return of the Taliban" passages. Work with a partner or alone. Write a short blog post in Dari highlighting the significance of each article. Also, mention if anything in the passage has surprised you. Use an online Dari/Persian dictionary to look up some words.

CHP 6. L 2. ANALYZING

Comparing Cultural Perspectives

Learning Activity 15. Compare Afghanistan's political situation between 2001-2021 with a political situation that occurred in a country of your choice. What similarities and differences do you notice? Write your findings in Dari.

Language and Culture Note 4.

2021 Kabul Airlift

After the Taliban took control of Afghanistan in August 2021, there was a frantic/از کوره در رفته effort to evacuate foreign nationals and Afghan citizens who feared persecution under the new regime. The evacuation effort involved multiple countries and organizations/سازمان های, including the United States, NATO, and the United Nations. Thousands of people were airlifted out of Kabul Airport in a matter of days, but many were left behind due to the chaotic and dangerous conditions. Since then, Afghan refugees have faced challenges, including difficulties in finding shelter, food, and medical care. Many have also been subject to discrimination/تبعیض and violence, both in Afghanistan and in neighboring countries where they have sought refuge. The situation has been particularly difficult for women, who have faced restrictions on their movement. Despite the efforts of governments and aid organizations to provide assistance, the plight of Afghan refugees remains a humanitarian crisis, and many are still in need of urgent support.

Image: Wikipedia: By U.S. Marine Corps photo by Sgt. Samuel Ruiz

CHP 6. L 2. EVALUATING

Learning Activity 16. Work with a partner or alone. Describe the challenges that the Afghan government faced during 2001-2021 in its attempts to establish a functioning democratic system in the country. Look up some information online to enhance your knowledge.

CHP 6. L 2. CRITICAL THINKING

Learning Activity 17. Research on the internet or brainstorm with your partner. Explore Afghanistan's attempts at democratization post-2001, understanding the challenges, achievements, and the interplay of local and global forces in shaping this era. Write your findings in the following space:

CHP 6. L 2. CREATING

Learning Activity 18. Create an oral presentation in Dari and discuss how the Taliban's return affected the political and social landscape of Afghanistan, particularly in relation to democracy.

Learning Activity 19. Read the proverb. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

متل دری

DARI PROVERB

آسمان دور، زمین سخت

Transliteration: āsmān dur zamin saxt.

Literal: The sky is far, the earth hard.

Meaning: In Afghan culture, it is used to describe situations that are difficult or nearly impossible to navigate - you can neither reach the sky because it's too far, nor can you dig into the ground because it's too hard. This saying is generally used to represent a challenging situation with seemingly no solution.

CHP 6. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

	Can-Do Statement	Achieved
1.	I can identify the main goal of the establishment of a democratic government in Afghanistan in 2001 and its intended impact on the lives of Afghans, especially women.	
2.	I can infer from the text that the recent political transition in Afghanistan, particularly the Taliban's takeover, has jeopardized the progress made towards democracy and human rights in the country.	
3.	I can express my opinion about the impact of the democratic era in Afghanistan and how recent events have affected the country's future.	
4.	I can ask a native speaker from Afghanistan about their personal experiences during the democratic era and how they feel about the current situation in their country.	
5	I can deliver a presentation summarizing the establishment of a democratic government in Afghanistan in 2001 and its intended impact on human rights, the rule of law, and equitable distribution of resources in the country.	
6	I can write an essay discussing the importance of supporting the Afghan people and promoting democracy and human rights in Afghanistan, despite ongoing challenges and political instability.	

CHP 6. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter by conducting IPA 6:

Chapter Objectives:

- Understand the main idea and identify supporting details in a complex and lengthy passage about *Afghan history (1996-2023*).
- Exchange information in conversations about *Afghan history (1996-2023*) that I have researched, using minimally cohesive paragraphs, and asking a variety of questions, often across various time frames.
- Give a detailed presentation on *Afghan history (1996-2023*) that I have researched, using a few short paragraphs, often across various time frames.
- Explain how the cultural background of Afghans has influenced their readiness to resist foreign interventions.

CHP 6. INTEGRATED PERFORMANCE ASSESSMENT (IPA) 6

Topic: Afghan History (1996-2023)

- **Interpretive Mode**

  Objective: Analyze various sources to understand the impact of natural disasters, the Afghan refugee crisis, and political changes in Afghanistan from 1996 to 2023.
  Activity:
  - Read scholarly articles, watch documentaries, or listen to lectures about this period in Afghan history.
  - Answer guided questions such as:
    - How did natural disasters worsen the situation in Afghanistan during the Taliban's rule?
    - What challenges did Afghan refugees face, and how did they cope?
    - What were the causes and consequences of the Afghan refugee crisis?

  Assessment:
  - Written responses to comprehension questions.
  - A critical essay on the implementation and impact of democratic institutions in Afghanistan.

- **Interpersonal Mode**

  Objective: Discuss the political and social changes in Afghanistan, particularly focusing on the Taliban's return and its implications.
  Activity:
  - Group discussions focusing on:
    - The impact of the Taliban's return on Afghanistan's political and social landscape.
    - The evolution of democracy in Afghanistan and its challenges.

  Assessment:
  - Participation in discussions, emphasizing your ability to articulate complex ideas and support your arguments.
  - Peer feedback on language use, historical understanding, and interaction skills.

- **Presentational Mode**

  Objective: Present a comprehensive understanding of Afghanistan's history from 1996 to 2023, focusing on political, social, and humanitarian aspects.
  Activity:
  - Prepare a detailed presentation covering:
    - The effects of natural disasters and the Taliban's rule on Afghan society.
    - The experiences of Afghan refugees and the refugee crisis.
    - The impact of democratic processes and the Taliban's return.

  Assessment:
  - Rubric evaluating content accuracy, language use, and presentation skills.

- Self-evaluation focusing on presentation effectiveness and advanced language proficiency.

- **Peer Review and Discussion (Post-Presentational Task)**

  Objective: Engage in reflective practice and constructive feedback.
  Activity:
  - Provide and receive feedback on presentations, focusing on content and delivery.
  - Group discussion to synthesize learning and reflect on the complexities of recent Afghan history.

  Assessment:
  - Participation in the peer review process.
  - Contribution to the discussion with insightful and respectful commentary.

Notes to Educators:
Select comprehensive and current materials that provide a deep understanding of this period in Afghan history, including recent developments. Encourage students to explore these topics with a critical eye, recognizing the complexities and nuances of historical events.

CHP 6. VOCABULARY

English	Transliteration	دری
isolation	anzwā	انزوا
sad	ğamangez	غم انگیز
to apply	ajrā/tatbiq kardan	اجرا / تطبیق (کردن)
minorities	aqalyat hā	اقلیت ها
marginalize	ba hāšya rāndan	به حاشیه راندن
criticism	antaqād	انتقاد
boycott	tahrim	تحریم
organization	sāzmān	سازمان
limit	mahdud kardan	محدود (کردن)
investments	sarmāya gazāri	سرمایه گذاری
opportunity	farsat	فرصت
intolerance	'dam tahamal	عدم تحمل
flood	sel	سیل
drought	xošk sāli	خشکسالی
bad temper	balā taba'i	بلا طبعی
regime	ražim	رژیم
aim / purpose	hadaf	هدف
republican	jamhuri	جمهوری
health services	xadamāt sahi	خدمات صحی
regime	ražim	رژیم
aim / purpose	hadaf	هدف
republican	jamhuri	جمهوری
health services	xadamāt sahi	خدمات صحی
create	aijād kardan	ایجاد (کردن)
citizens	atbā'/šahrwandān	اتباع، شهروندان
responsive	pāsaxgo	پاسخگو
the system	nazām	نظام
legislature	maqanana qoa	مقننه قوه
political participation	mašārakat syāsi	مشارکت سیاسی
equal distribution	toze' 'ādalāna	توزیع عادلانه
corruption	fasād	فساد
tyranny	astabdād	استبداد
civil society	jāma'a madani	جامعه مدنی